

BIBLE TRUTHS
WITH
Shakspearian Parallels

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"Books were his passion and delight."

ODDGE BROTHERS

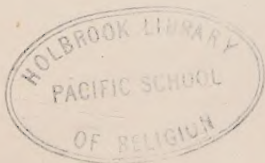
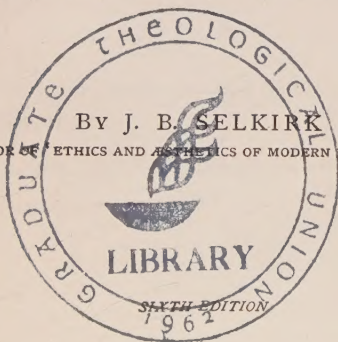
BIBLE TRUTHS

WITH

Shakspearian Parallels

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*"If we receive the witness of men, the witness of God
is greater."*

1 JOHN v. 9.

*"All human understandings are nourished by the one
Divine Word."*

A FRAGMENT OF HERACLITUS.

1880



PREFACE.

"I create the fruit of the lips."—ISAIAH lvii. 19.

"In His hand are both we and our words."—WISDOM vii. 17.

ONE of the most interesting characteristics of the standard literature of our country is the sterling biblical morality it reflects. This is not only observable in those works which form so important and fundamental a part of British Classics, the writings of our standard divines—where, indeed, such a specialty might naturally be expected,—but it is also a prominent feature in the writings of our greatest philosophers and poets. In the works of Bacon and Milton it is especially noticeable. Throughout the entire works of the great "father of experimental philosophy" this peculiarity is sufficiently apparent; but in his essays,—the especial favourites of their author—which he so carefully revised and re-wrote in the ripeness of his age and experience, and which therefore may be considered the very cream and essence of his wonderful genius, this characteristic element obtains a prominence that cannot fail to have struck his most cursory reader. Out of these fifty-eight short essays, I have found, in twenty-four of them that treat more exclusively of moral subjects, more than seventy allusions to Scripture,—so natural was it—to borrow a figure of his own—for his great mind "to turn upon the poles of truth," and to revert to its great

fountain-head, in support and confirmation of his own profound conclusions.

In an almost equal degree downwards toward our minor writers will this feature be found to exist, and there is scarcely an abiding name in literature in which it is not a notable characteristic. This unconscious coincidence between the morality of the greatest minds and that of revelation suggests a field of inquiry, tempting indeed to enter, but of too extended a character to be treated, as the fertility of the subject would require, within the narrow limits of a preface. That such a coincidence, however, is not altogether the mere result of educational prejudice, as some no doubt will be ready to assume, is quite evident from the fact of its having been sometimes conspicuous in the works of men singularly heedless of Scripture morality, and even of men the general tone of whose works has been notoriously out of keeping and opposed to it; and further, by the fact that it also holds good in many cases between the morality of the New Testament and the minds of men who wrote before the Christian era. The coincidence, I imagine, is no mere outward accident of education, but a God-implanted principle, radical and innate, the very natural homage of the greatest spirits to the Father of all spirits, the irresistible gravitation of all moral genius to its common centre.

But by far the most prominent example of this deference and homage paid to revealed truth will be found in the works of Shakspeare. As he excels in nearly all other points, so also is he greatest in this. So perfectly impregnated with the leaven of the Bible are his works, that we can scarcely open them, as if by accident, without encountering one or other of its great truths, which his genius has assimilated and reproduced in words that seem to renew its authority and strengthen its claims upon men's attention.

The character and extent of Shakspeare's education is

a subject which has been discussed already *ad nauseam*—one of those unfortunate points of which so little is known, that every one thinks himself entitled to have his say in it. But if internal evidence from his works has any place in the argument at all, the most extreme disputants on either side the question will readily concede that one of the principal influences that moulded and guided his intellect—that one of his great teachers, indeed, was the Bible. It is not only apparent in the tone of his morality, but in the manner of it also. Both the spirit and the letter bear witness. It has left its impression not only on his mind but on his idiom, on the exquisite simplicity of his diction, and on the intense *homeliness* with which he brings his truths to bear on men's "business and bosoms," while his innumerable allusions, direct and indirect, to Scripture history, persons, places, events, doctrines, parables, precepts, and even phrases, discover a familiarity with the Bible that proves it must have been eminently the book after his own heart. And there can be little doubt but that he could have endorsed the confession of one of the greatest of modern writers, who, with considerable justice, has been called the Shakspeare of Germany. "It is a belief in the Bible," says Goethe, "which has served me as the guide of my literary life. I have found it a capital safely invested, and richly productive of interest."

It would be an interesting question to answer, How much of Shakspeare's generally admitted superiority may be fairly attributed to this universal habit of his, of adopting and identifying himself in his works with the morality of Scripture? I suspect it is one of the principal secrets of his wide-spread and wide-spreading fame. A great deal more of the purely moral element goes to the build of what we call genius, than the great majority of people are prepared to admit. The materialism that in its pseudo-scientific mask has such an all-deceiving fascination for the present age, has done its best to dis-

guise the fact, and would like nothing so well as to be able to prove that all mental and spiritual superiority in a man is to be accounted for on certain fixed bases of physiological structure and development. Without detracting from such an argument one syllable of the truth it manifestly contains, it should by no means be held to settle the whole question. The almost blasphemous self-sufficiency with which such arguments are nowadays advanced, as explaining the whole mystery, does not meet with the opposition it deserves, tending, as it certainly has already done to a mischievous extent, popularly to blunt all faith, if not indeed to bring about an utter scepticism, in the only true source of power in a man, and the only channel through which the highest influences can reach him—namely, that mysterious point of contact between him and his Creator, which no science can ever hope to explain. This fatal teaching is fast framing a religion that almost forgets the only object of worship, in a morbid hurry and insatiable desire to explain moral phenomena that lie far out of human reach, and has laid the foundation of a philosophy which encourages in its disciples such an inordinate love of those secondary laws that regulate the mere details of the mental machine, that it leaves out of count altogether the Prime Mover. It is all the more to be deplored that such a tendency should be commonly alluded to by many as a feature upon which the age should be congratulated, instead of being crushed as exhibiting the first symptoms, in the man or in the nation, of ultimate imbecility. No mere preponderance of intellectual power alone can sufficiently account for the workings of that faculty so “fearfully and wonderfully made,” which constitutes the highest forms of genius. It is all the more inscrutable that its source is not so much intellectual as spiritual. We call it *inspiration*. Does not the very word breath a rebuke to the materialism that, ignoring its direct indebtedness to God, would pro-

ceed to explain it as only a more elaborate piece of mental mechanism? Does not the very word confess it to be a breath of that more mysterious Spirit that "bloweth where it listeth; thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth?" The most perfect human organisation must wait upon the moving of a higher spirit than its own; and its moral endowment, before it has any right to be called genius, must be commensurate with its intellectual gift. We require to take but a very cursory view of the works of our greatest authors, to enable us to conclude that it is not the power and beauty alone of genius that gives that perennial freshness to all that is imperishable in literature, but that its morality is its greatest preservative. In addition to all other claims on our admiration, it must also possess "some soul of goodness" to enable it to outlive the storms of time. There is also a strong negative presumption in favour of this view in the fact that there is nothing so shortlived and suicidal in literature as impurity. The age of which we have been speaking affords us a striking example of it. Never was there such a moral declension, and with it an intellectual atrophy, as exhibited between the drama of Elizabeth and the drama of the Restoration. In the time of Elizabeth and James, dramatic literature was the vehicle of as great thoughts as ever were uttered, or perhaps ever will be uttered, in the whole history of our language; but by the dry-rot of impurity that began to eat into it in the subsequent reigns of the two Charleses, it fell so low that even the genius of Dryden will never be able to lift it out of the moral puddle he helped to sink it in.

So quickly does this moral gangrene bring about its own dissolution. It not only neutralises the effect by impairing the beauty of the thing written, but by that dreadful law of retribution by which evil thought and evil done are made to gravitate towards each other, like

monsters that hug each other to death, the writer, too, is dragged down, it may be to him by imperceptible degrees, but not the less surely down, to the level of the thing he writes. It does not only clog the action, but it breaks the very springs of genius, and men of otherwise great powers and parts are dwarfed by its narrowing tendency into mere sayers of smart things, mere coiners of literary conceits, until they get so entangled and limed, so to speak, in their own impurity, that they cannot be great if they would.

“In such cases

Men's natures wrangle with inferior things,
Though great ones are their object.”

Even in our greatest authors, who have mixed with the pure fire of their genius more than enough of the grosser elements of earth, it will be found that their true fame rests altogether on the pure metal, and never upon the earthly ore with which it is alloyed, however enhanced such impurity may be by the brilliancy of the talent which accompanies it. Where in such a case there exists real worth in a man's writings, time seems to serve them in the capacity of a vessel wherein the whole is held in solution, until all that is impure falls to the bottom like a useless precipitate, and the real nectar only is left. I know no better illustration of this than in the case of Burns. It is not now the outward dash of his boisterous license that we revere in him, with whatever genius he wields his weapon, but the abiding grandeur of his name; and what we really love above all to remember in him is the central fire of the man, that, in spite of himself, continually flashes out behind the blackest cloud of his earthiness, revealing a character whose deep foundations are built upon a rock of the rarest humanity and stanchest truth, and on a morality, indeed, whose basis is rigidly and essentially biblical.

The allusions—at the end of the volume—to Scrip-

ture characters and incidents serve to illustrate more fully the frequency and facility with which Shakspeare was in the habit of referring to such subjects, and show with what extreme readiness they offered themselves to his mind and pen ; arguing, as they do, a familiarity with the Bible not very common in any case, and, in his particular arena, most singularly exceptional. Besides these, there are still a great number of passages in his writings, although not quotable either as parallels or as direct allusions, that nevertheless, by some peculiarity of phrase or figure, distinctly reveal a biblical source, or suggest at once some biblical equivalent. Take, for example, the following from "All's Well that Ends Well," act ii. sc. 1, where Helena, the daughter of a famous physician, in trying to persuade the King of France to try the remedy she possesses for the cure of his disease, pleads the following arguments in defence of her youth and seeming inexperience :—

"He that of greatest works is finisher,
Oft does them by the weakest minister :
So holy writ in babes hath judgment shown,
When judges have been babes. Great floods have flown
From simple sources ; and great seas have dried
When miracles have by the greatest been denied.
Oft expectation fails, and most oft there
Where most it promises ; and oft it hits
Where hope is coldest, and despair most sits."

What a comprehensive ramification of biblical allusion do these few words contain ! The first lines call to mind at once the text in 1st Corinthians—"God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things that are mighty." Then in the next lines we are reminded of Matthew xxi. 16—"Out of the mouths of babes," etc., and in the words, "When judges have been babes," of the child-prophet Samuel, and of the youthful Daniel judging the two elders. In the next sentence we have a hint of Moses' miracle in Horeb

(Exodus xvii.), and in the passage, "Great seas have dried," etc., reference is made to the children of Israel passing through the Red Sea, when the power by which such miracles were wrought was denied by "the greatest," evidently alluding in this case to Pharaoh.

But although such numerous allusions undeniably prove a most intimate and ready acquaintance with the Bible, it is not the literal evidence these afford, so much as the general tone and morality of the works of Shakspeare that reveal the eminently scriptural tendency of his genius. The letter in many cases yields but a doubtful testimony. Shakspeare himself tells us that even "the devil can cite Scripture for his purpose;" and it is not so much in these verbal proofs, as in the purely scriptural character of his exalted philosophy, that the most conclusive evidence of this distinguishing tendency is shown.

I have been informed that the late Professor Wurm, of Hamburg, when he died, had in course of preparation for the press a work which was intended to have shown the striking harmony existing between the Bible and the greatest minds of all nations and languages. From a habit of marking in promiscuous reading all such passages as exhibited this parallelism, I have long been convinced that there could not be a more valuable commentary on the great truths of Scripture than such a book would unfold; and I refer to the subject in this place, to express a hope that the genius of Shakspeare may be duly represented in such a work; and also because this little volume, although having reference only to one man's writings, can claim relationship to the larger work on the common ground, at least, of a unity of motive and design; satisfied if, in relation to such an onerous and important undertaking, it should only prove to be "the baby image of the giant mass of things to come."



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THE COMPENSATIONS OF ADVERSITY.

THEY that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.¹

Ps. cxxvi. 5, 6.

Blessed are they that mourn : for they shall be comforted.

MATT. v. 4.

They shall come with weeping, and with supplications will I lead them : I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble.

JER. xxxi. 9.

And the Lord God will wipe away tears from off all faces.²

ISA. xxv. 8.

¹ Ps. xxx. 5.

² Rev. xxi. 4.

Beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.

ISA. lxi. 3.

Ye shall be sorrowful, but your sorrow shall be turned into joy.¹

JOHN xvi. 20.

The liquid drops of tears, that you have shed,
Shall come again, transform'd to orient pearl;
Advantaging their loan with interest
Of ten-times-double gain of happiness.

KING RICHARD III., *Act IV. Scene 4.*

Some falls are means the happier to arise.

CYMBELINE, *Act IV. Scene 2.*

How mightily sometimes we make us comforts of our losses!

ALL'S WELL THAT ENDS WELL, *Act IV. Scene 3.*

CHRIST THE REDEEMER.

But God commendeth his love toward us, in that while we were yet sinners, Christ died for us.²

ROM. v. 8.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.³

JOHN iii. 16.

¹ Rom. v. 3; Ps. xxx. 11.

² 1 Peter iii. 18; 1 John iii. 16; iv. 9, 10; John xv. 13.

³ Eph. ii. 4-7; Titus iii. 4-7; 2 Cor. v. 19; Luke xix. 10; 2 Peter iii. 9.

All the souls that were were forfeit once ;
 And He that might the vantage best have took
 Found out the remedy.

MEASURE FOR MEASURE, *Act II. Scene 2.*

The world's ransom, blessed Mary's Son.

KING RICHARD II., *Act IV. Scene 1.*

Now, by the death of Him that died for all !

KING HENRY VI., *2d Part, Act I. Scene 1.*

That dread King that took our state upon Him,
 To free us from His Father's wrathful curse.

KING HENRY VI., *2d Part, Act III. Scene 2.*

Those holy fields,
 Over whose acres walked those blessed feet,
 Which fourteen hundred years ago were nailed
 For our advantage on the bitter cross.

KING HENRY IV., *1st Part, Act I. Scene 1.*

MAN'S LIFE COMPARED TO A PASSING CLOUD.

They shall be as the morning cloud, and as the
 early dew that passeth away. Hos. xiii. 3.

Ant. Eros, thou yet beholdst me ?

Eros. Ay, noble lord.

Ant. Sometimes we see a cloud that's dragonish,
 A vapour sometimes like a bear, or lion,
 A tower'd citadel, a pendent rock,
 A forked mountain, or blue promontory,
 With trees upon 't that nod unto the world
 And mock our eyes with air ; thou hast seen these
 signs ;
 They are black Vesper's pageants.

Eros. Ay, my lord.

Ant. That which is now a horse, even with a thought

The rack dislimns, and makes it indistinct,
As water is in water.

Eros. It does, my lord.

Ant. My good knave Eros, now thy captain is
Even such a body ;—here I am—Antony—
Yet cannot hold this visible shape.

ANTONY AND CLEOPATRA, *Act IV. Scene 12.*

THE BLESSED USES OF AFFLICTION.

Behold, how happy is the man whom God correcteth ; therefore despise not thou the chastening of the Almighty.¹

JOB v. 17.

As a man chasteneth his son, so the Lord thy God chasteneth thee.²

DEUT. viii. 5.

Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law ; that thou mayest give him rest from the days of adversity.³

Ps. xciv. 12, 13.

I have chosen thee in the furnace of affliction.⁴

ISA. xlviii. 10.

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him : for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Now no chastening for the present seemeth to be joyous, but grievous :

¹ Rev. iii. 19.

² Prov. iii. 12.

³ 1 Cor. xi. 32 ; Heb. iv. 9.

⁴ Ps. cxviii. 18.

nevertheless afterward it yieldeth the peaceable fruit
of righteousness unto them which are exercised
thereby. HEB. xii. 5, 6, 11.

Every branch that beareth fruit, he purgeth it, that
it may bring forth more fruit. JOHN xv. 2.

It is good for me that I have been afflicted ; that
I might learn thy statutes. Ps. cxix. 71.

This sorrow's heavenly,
It strikes where it doth love.
OTHELLO, *Act v. Scene 2.*

Affliction has a taste as sweet
As any cordial comfort.
WINTER'S TALE, *Act v. Scene 3.*

Sweet are the uses of adversity ;
Which, like a toad, ugly and venomous,
Wears yet a precious jewel in his head.
AS YOU LIKE IT, *Act II. Scene 1.*

Whom best I love, I cross ; to make my gift
The more delay'd, delighted.
CYMBELINE, *Act v. Scene 4.*

Bid that welcome
Which comes to punish us.
ANTONY AND CLEOPATRA, *Act IV. Scene 4.*

In the reproof of chance
Lies the true proof of men.
TROIUS AND CRESSIDA, *Act I. Scene 3.*

You were used
To say, extremity was the trier of spirits.
CORIOLANUS, *Act IV. Scene 1.*

Why then, you princes,
 Do you, with cheeks abash'd, behold our works ;
 And think them shames which are, indeed, nought else
 But the protractive trials of great Jove,
 To find persistive constancy in men ?
 The fineness of which metal is not found
 In fortune's love : for then, the bold and coward,
 The wise and fool, the artist and unread,
 The hard and soft, seem all affin'd and kin ;
 But, in the wind and tempest of her frown,
 Distinction, with a broad and powerful fan,
 Puffing at all, winnows the light away ;
 And what hath mass and matter, by itself
 Lies, rich in virtue, and unmingled.

TROILUS AND CRESSIDA, *Act I. Scene 3.*

SILENCE SOMETIMES MISTAKEN FOR WISDOM.

Even a fool, when he holdeth his peace, is counted
 wise : and he that shutteth his lips is esteemed a man
 of understanding. PROV. xvii. 28.

O that ye would altogether hold your peace ! and
 it should be your wisdom. JOB xiii. 5.

There are a sort of men, whose visages
 Do cream and mantle like a standing pond ;
 And do a wilful stillness entertain,
 With purpose to be dress'd in an opinion
 Of wisdom, gravity, profound conceit :
 As who should say, " I am Sir Oracle—
 And when I ope my lips let no dog bark !"
 O, my Antonio, I do know of these,
 That therefore only are reputed wise
 For saying nothing.

THE MERCHANT OF VENICE, *Act I. Scene 1.*

THE FALL OF AMBITION.

The loftiness of man shall be bowed down, and the haughtiness of men shall be made low.¹

ISA. ii. 17.

Pride goeth before destruction, and an haughty spirit before a fall.

PROV. xvi. 18.

The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?² While the word was in the king's mouth, there fell a voice from heaven, saying, O King Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee: and they shall drive thee from men, and thy dwelling shall be with the beasts of the field.

DAN. iv. 30-32.

A man's pride shall bring him low.

PROV. xxix. 23.

Whosoever shall exalt himself shall be abased.

MATT. xxiii. 12.

Vaulting ambition, which o'erleaps itself,
And falls on the other side.

MACBETH, *Act I. Scene 7.*

Fling away ambition;
By that sin fell the angels: how can man then,
The image of his Maker, hope to win by 't?

KING HENRY VIII., *Act III. Scene 2.*

¹ Prov. viii. 13; xvi. 18.

² 1 Cor. i. 31; Jer. ix. 24.

Glory is like a circle in the water,
Which never ceases to enlarge itself,
Till by broad spreading it disperse to nought.

KING HENRY VI., *1st Part, Act 1. Scene 2.*

This is the state of man : To-day he puts forth
The tender leaves of hope, to-morrow blossoms,
And bears his blushing honours thick upon him :
The third day comes a frost, a killing frost ;
And,—when he thinks, good easy man, full surely
His greatness is a-ripening,—nips his root,
And then he falls.

KING HENRY VIII., *Act III. Scene 2.*

Ill-weav'd ambition, how much art thou shrunk !
When that this body did contain a spirit,
A kingdom for it was too small a bound ;
But now, two paces of the vilest earth
Is room enough.

KING HENRY IV., *1st Part, Act v. Scene 4.*

THE DANGERS OF LUXURY.

They did eat, and were filled, and became fat, and
delighted themselves in thy great goodness. Never-
theless they were disobedient, and rebelled against
thee, and cast thy law behind their backs.

NEH. ix. 25, 26.

Jeshurun waxed fat, and kicked.

DEUT. xxxii. 15.

According to their pasture, so were they filled ;
they were filled, and their heart was exalted ; there-
fore have they forgotten me.

Hos. xiii. 6.

Behold, this was the iniquity of thy sister Sodom,
pride, fulness of bread, and abundance of idleness ;
neither did she strengthen the hand of the poor and
needy. EZE. xvi. 49.

Pleasure will be paid, one time or another.
TWELFTH NIGHT, *Act II. Scene 4.*

Most subject is the fattest soil to weeds.
KING HENRY IV., *2d Part, Act IV. Scene 4.*

Fat paunches have lean pates ; and dainty bits
Make rich the ribs, but bank'rout quite the wits.
LOVE'S LABOUR'S LOST, *Act I. Scene 1.*

The primrose path to the everlasting bonfire.
MACBETH, *Act II. Scene 3.*

THE INFLUENCE OF ASSOCIATES.

He that walketh with wise men shall be wise ;¹ but
a companion of fools shall be destroyed.
PROV. xiii. 20.

Enter not into the path of the wicked, and go not
in the path of evil men.² PROV. iv. 14.

Let thy talk be with the wise,³ and let just men
eat and drink with thee. ECCLES. ix. 15, 16.

He that toucheth pitch shall be defiled therewith ;
and he that hath fellowship with a proud man shall
be like unto him. ECCLES. xiii. 1.

¹ 1 Kings x. 8. ² Eph. v. 11. ; Ps. i. 2. ³ Col. ii. 8.

It is certain that either wise bearing or ignorant carriage is caught as men take diseases one of another ; therefore let men take heed of their company.

KING HENRY IV., *2d Part, Act v. Scene 1.*

Thou art noble ; yet I see
Thy honourable metal may be wrought
From that it is disposed ; therefore 'tis meet
That noble minds keep ever with their likes ;
For who so firm that cannot be seduced ?

JULIUS CÆSAR, *Act I. Scene 2.*

Keep where there is wit stirring, and leave the faction of fools.

TROILUS AND CRESSIDA, *Act II. Scene 1.*

'Tis seldom, when the bee doth hive her comb
In the dead carrion.

KING HENRY IV., *Act IV. Scene 4.*

In companions
That do converse and waste the time together,
Whose souls do bear an equal weight of love,
There must be needs a like proportion
Of lineaments, of manners, and of spirit.

MERCHANT OF VENICE, *Act III. Scene 4.*

Converse with him that is wise.

KING LEAR, *Act I. Scene 4.*

There is a thing, Harry, which thou hast often heard of, and is known to many in our land by the name of pitch ; this pitch, as ancient writers do report, doth defile ! so doth the company thou keepest.

KING HENRY IV., *1st Part, Act II. Scene 4.*

Almost my nature is subdued
To what it works in, like the dyer's hand.

POEMS.

THE SYMPATHY OF SILENCE.

So they sat down with him upon the ground
seven days and seven nights, and none spake a word
unto him : for they saw that his grief was very great.
JOB ii. 13.

Then I came to them of the captivity at Telabib,
that dwelt by the river of Chebar, and I sat where
they sat, and remained there astonished among them
seven days. EZE. iii. 15.

A time to keep silence.

ECCLES. iii. 7.

I never yet did hear
That the bruised heart was pierced through the ear.
OTHELLO, *Act I. Scene 3.*

OVER-CAREFULNESS OF THE BODY CENSURED.

Therefore take no thought, saying, What shall we
eat ? or, What shall we drink ? or, Wherewithal shall
we be clothed ? But seek ye first the kingdom of
God, and his righteousness. MATT. vi. 31, 33.

Mortify therefore your members which are upon the
earth. COL. iii. 5.

Poor soul, the centre of my sinful earth,
Fool'd by those rebel powers that thee array,
Why dost thou pine within and suffer dearth,
Painting thy outward walls so costly gay ?

Why so large cost, having so short a lease,
 Dost thou upon thy fading mansion spend ?
 Shall worms, inheritors of this excess,
 Eat up thy charge. Is this thy body's end ?
 Then, soul, live thou upon thy servant's loss,
 And let that pine to aggravate thy store ;
 Buy terms divine in selling hours of dross,
 Within be fed, without be rich no more.

POEMS.

I will begin

The fashion—less *without* and more *within*.CYMBELINE, *Act v. Scene 1.*

EVIL PRAYERS GRANTED.

He gave them their request, and sent leanness into
 their soul. Ps. cvi. 15.

We, ignorant of ourselves,
 Beg often our own harms, which the wise powers
 Deny us for our good ; so find we profit
 By losing of our prayers.

ANTONY AND CLEOPATRA, *Act II. Scene 1.*

RASH JUDGING REPROVED.

/ Judge not, that ye be not judged. Why beholdest
 thou the mote that is in thy brother's eye, but
 considerest not the beam that is in thine own eye ?
 Thou hypocrite, first cast out the beam out of thine
 own eye ; and then shalt thou see clearly to cast out
 the mote out of thy brother's eye.¹

MATT. vii. 1, 3, 5.

¹ Rom. ii. 1 ; 1 Cor. iv. 3, 5 ; James ii. 13 ; iv. 11, 12.

Who art thou that judgest another man's servant ?
to his own master he standeth or falleth. Let us not
therefore judge one another any more.

ROM. xiv. 4, 13.

Brethren, if a man be overtaken in a fault, ye which
are spiritual restore such an one in the spirit of
meekness ; considering thyself, lest thou also be
tempted.¹

GAL. vi. 1.

Thus speaketh the Lord of hosts, saying, Execute
true judgment, and shew mercy and compassion every
man to his brother.

ZECH. vii. 9.

He that is without sin among you, let him first
cast a stone.

JOHN viii. 7.

Wherein thou judgest another, thou condemnest
thyself.

ROM. ii. 1.

Go to your bosom :

Knock there ; and ask your heart, what it doth know
That's like thy brother's fault. If it confess
A natural guiltiness, such as his is,
Let it not sound a thought upon your tongue.
Against thy brother.

MEASURE FOR MEASURE, *Act II. Scene 2.*

We *cannot* weigh our brother with ourself.

MEASURE FOR MEASURE, *Act II. Scene 2.*

Forbear to judge, for we are sinners all.

KING HENRY VI., *2d Part, Act III. Scene 3.*

Wilt thou whip thine own faults in other men ?

TIMON OF ATHENS, *Act v. Scene 1.*

¹ 1 Cor. x. 12.

Most mischievous foul sin, in chiding sin.

AS YOU LIKE IT, *Act II. Scene 7.*

Though justice be thy plea, consider this—

That in the course of justice, none of us

Should see salvation.

MERCHANT OF VENICE, *Act IV. Scene 1.*

Shame to him whose cruel striking

Kills for faults of his own liking.

MEASURE FOR MEASURE, *Act III. Scene 1.*

ALL EVIL RECOILS UPON THE EVIL DOER.

Whoso diggeth a pit shall fall therein;¹ and he that rolleth a stone, it will return upon him.

PROV. xxvi. 27.

They that plow iniquity, and sow wickedness, reap the same.² By the blast of God they perish, and by the breath of his nostrils are they consumed.

JOB iv. 8, 9.

He that pursueth evil pursueth it to his own death.

PROV. xi. 19.

Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him.³

ISA. iii. 11.

He that sinneth against me wrongeth his own soul.⁴

PROV. viii. 36.

Their sword shall enter into their own heart.

PS. xxxvii. 15.

¹ Ps. vii. 15, 16.

² Gal. vi. 8.

³ Rom. ii. 9.

⁴ Isa. iii. 8.

In the net which they hid is their own foot taken.
The wicked is snared in the work of his hands.

PS. ix. 15, 16.

Evil pursueth sinners.

PROV. xiii. 21.

They have sown the wind, and they shall reap the
whirlwind.

HOS. viii. 7.

Whereas men have lived dissolutely and unright-
eously, thou hast tormented them with their own
abominations.

WISDOM xii. 23.

He that followeth corruption shall have enough
thereof.¹

ECCLUS. xxxi. 5.

All iniquity is a two-edged sword.

ECCLUS. xxi. 3.

Wherewithal a man sinneth, by the same also shall
he be punished.

WISDOM xi. 16.

What mischief work the wicked ones,
Heaping confusion on their own heads thereby.

KING HENRY VI., *2d Part, Act II. Scene 1.*

Accidental judgments, casual slaughters ;
And deaths put on by cunning and forc'd cause :
And, in this upshot, purposes mistook
Fallen on the inventors' heads.

HAMLET, *Act V. Scene 2.*

The gods are just, and of our pleasant vices
Make instruments to scourge us.

KING LEAR, *Act V. Scene 3.*

¹ Job xx. 11, 14.

Thus doth he force the swords of wicked men
To turn their own points on their masters' bosoms.

KING RICHARD III., *Act v. Scene 1.*

In these cases,
We still have judgment here ; that we but teach
Bloody instructions, which, being taught, return
To plague the inventor : this even-handed justice
Commends the ingredients of our poisoned chalice
To our own lips.

MACBETH, *Act I. Scene 7.*

He is justly served ;
It is a poison temper'd by himself.

HAMLET, *Act v. Scene 2.*

Sowed cockle reap'd no corn.

LOVE'S LABOUR'S LOST, *Act VI. Scene 3.*

O error, soon conceived,
Thou never com'st unto a happy birth,
But killest the mother that engender'd thee.

JULIUS CÆSAR, *Act v. Scene 3.*

I told you all,
When we first put this dangerous stone a-rolling,
'Twould fall upon ourselves.

KING HENRY VIII., *Act v. Scene 2.*

Unnatural deeds breed unnatural troubles.

MACBETH, *Act v. Scene 1.*

Our natures do pursue
(Like rats that ravin down their proper bane)
A thirsty evil, and when we drink, we die.

MEASURE FOR MEASURE, *Act I. Scene 3.*

Sin gathering head,
Shall break into corruption.

KING HENRY IV., *2d Part, Act III. Scene 1.*

Wrong hath but wrong, and blame the due of
blame.

KING RICHARD III., *Act v. Scene 1.*

GOVERNMENT UNDER A CHILD.

Woe to thee, O land, when thy king is a child.

ECCLES. x. 16.

Woe to the land that's govern'd by a child.

KING RICHARD III., *Act II. Scene 3.*

CHRISTIAN CHARITY.

Love is the fulfilling of the law.¹ ROM. xiii. 10.

Charity itselfs fulfils the law.

LOVE'S LABOUR'S LOST, *Act IV. Scene 3.*

UNFAITHFUL FRIENDS.

It was not an enemy that reproached me ; then I
could have borne it : neither was it he that hated

¹ 1 Cor. xiii. 4-7.

me that did magnify himself against me ; then I would have hid myself from him : but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company. Ps. lv. 12-14.

They that eat thy bread have laid a wound under thee. OBAD. 7.

Is it not as this mouth should tear this hand
For lifting food to 't ?

KING LEAR, *Act III. Scene 4.*

Who should be trusted now, when one's right hand
Is perjured to the bosom ?

TWO GENTLEMEN OF VERONA, *Act v. Scene 4.*

The private wound is deepest ; O time most curst ;
'Mongst all foes that a friend should be the worst.

TWO GENTLEMEN OF VERONA, *Act v. Scene 4.*

For Brutus, as you know, was Cæsar's angel :
Judge, O you gods, how dearly Cæsar lov'd him !
This was the most unkindest cut of all ;
For when the noble Cæsar saw him stab,
Ingratitude, more strong than traitors' arms,
Quite vanquished him ; then burst his mighty heart.

JULIUS CÆSAR, *Act III. Scene 2.*

Nay, but the man that was his bedfellow,
Whom he hath cloy'd and graced with princely
favours,

That he should, for a foreign purse, so sell
His sovereign's life to death and treachery !

KING HENRY V., *Act II. Scene 2.*

THE COURAGE OF A GOOD CONSCIENCE AND THE COWARDICE OF A BAD ONE.

The wicked flee when no man pursueth ;¹ but the
righteous are bold as a lion. PROV. xxviii. 1.

The Lord is my light and my salvation ; whom
shall I fear ? the Lord is the strength of my life ; of
whom shall I be afraid ?² Ps. xxvii. 1.

When they saw the boldness of Peter and John,
and perceived that they were unlearned and ignorant
men, they marvelled ; and they took knowledge of
them that they had been with Jesus.³ ACTS iv. 13.

And if ye shall despise my statutes, or if your
soul abhor my judgments, so that ye will not do all
my commandments, but that ye break my covenant :
I also will do this unto you ; I will even appoint
over you terror, consumption, and the burning ague,
that shall consume the eyes, and cause sorrow of
heart : and ye shall flee when none pursueth you.
LEV. xxvi. 15-17.

The sound of a shaken leaf shall chase them ; and
they shall flee, as fleeing from a sword ; and they
shall fall when none pursueth. LEV. xxvi. 36.

Then were they in great fear where no fear was.⁴
Ps. liii. 5.

¹ Gen. iii. 9, 10.

³ Isa. xxx. 15.

² Isa. xii. 2.

⁴ Prov. x. 24.

For wickedness condemned by her own witness is very timorous, and being pressed with conscience, always forecasteth grievous things.

WISDOM xvii. 2.

What stronger breastplate than a heart untainted ?
Thrice is he arm'd that hath his quarrel just ;
And he but naked, though lock'd up in steel,
Whose conscience with injustice is corrupted.

KING HENRY VI., *2d Part*, *Act III. Scene 2.*

Conscience, it makes a man a coward.

KING RICHARD III., *Act I. Scene 4.*

Virtue is bold, and goodness never fearful.

MEASURE FOR MEASURE, *Act III. Scene 1.*

A heart unspotted is not easily daunted.

KING HENRY VI., *2d Part*, *Act III. Scene 1.*

How is't with me, when every noise appals me ?

MACBETH, *Act II. Scene 2.*

Suspicion always haunts the guilty mind ;

The thief doth fear each bush an officer.

KING HENRY VI., *3d Part*, *Act v. Scene 6.*

A wicked conscience still,
That mouldeth goblins swift as frenzy thoughts.

TROILUS AND CRESSIDA, *Act v. Scene 11.*

THE WRETCHEDNESS OF A BAD CONSCIENCE.

There is no peace, saith the Lord, unto the wicked.¹
ISA. xlviii. 22.

The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt.²
ISA. lvii. 20.

Among these nations shalt thou find no ease, neither shall the sole of thy foot have rest : but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind : and thy life shall hang in doubt before thee ; and thou shalt fear day and night, and shalt have none assurance of thy life.
DEUT. xxviii. 65, 66.

The wicked man travaileth with pain all his days. A dreadful sound is in his ears : in prosperity the destroyer shall come upon him. He believeth not that he shall return out of darkness, and he is waited for of the sword. Trouble and anguish shall make him afraid ; they shall prevail against him as a king ready to the battle.
JOB xv. 20, 21, 22, 24.

Conscience is a thousand swords.

KING RICHARD III., *Act v. Scene 2.*

Great guilt,
Like poison given to work a great time after,
Now 'gins to bite the spirits.

THE TEMPEST, *Act III. Scene 3.*

¹ Rom. iii. 16, 17.

² Jude 12, 13.

The clogging burden of a guilty soul.

KING RICHARD II., *Act i. Scene 3.*

Better be with the dead,
Than on the torture of the mind to lie
In restless ecstasy. MACBETH, *Act III. Scene 2.*

To my sick soul, as sin's true nature is,
Each toy seems prologue to some great amiss :
So full of artless jealousy is guilt,
It spills itself, in fearing to be spilt.

HAMLET, *Act IV. Scene 5.*

I'll haunt thee like a guilty conscience still.

TROILUS AND CRESSIDA, *Act v. Scene 11.*

Between the action of a dreadful thing
And the first motion, all the interim is
Like a phantasma, or a hideous dream ;
The genius and the mortal instruments
Are then in council ; and the state of man,
Like to a little kingdom, suffers then
The nature of an insurrection.

JULIUS CÆSAR, *Act II. Scene 1.*

Conscience, conscience,
Oh, 'tis a tender place.

KING HENRY VII., *Act II. Scene 2.*

Leave her to heaven,
And to those thorns that in her bosom lodge,
To prick and sting her.

HAMLET, *Act I. Scene 5.*

The worm of conscience.

KING RICHARD III., *Act I. Scene 3.*

Oh, it is monstrous, monstrous !
Methought the billows spoke, and told me of it ;

The wind did sing it to me ; and the thunder,
That deep and dreadful organ-pipe, pronounced
The name of Prosper ; it did bass my trespass.

THE TEMPEST, *Act III. Scene 3.*

O wretched state ! O bosom, black as death !
O limèd soul, that, struggling to be free,
Art more engag'd !

HAMLET, *Act III. Scene 3.*

THE BLESSEDNESS OF A GOOD CONSCIENCE.

The work of righteousness shall be peace ; and the
effect of righteousness quietness and assurance for
ever.¹

ISA. xxxii. 17.

A good man shall be satisfied from himself.

PROV. xiv. 14.

Happy is he that condemneth not himself in that
thing which he alloweth.²

ROM. xiv. 22.

Beloved, if our heart condemn us not, then have
we confidence toward God.³

1 JOHN iii. 21.

For our rejoicing is this, the testimony of our
conscience.

2 COR. i. 12.

Blessed is he whose conscience hath not condemned
him, and who is not fallen from his hope in the Lord.

ECCLUS. xiv. 2.

¹ Ps. cxix. 165 ; Isa. xlviii. 18.

² Acts xxiv. 16.

³ Job xxvii. 6.

I feel within me
A peace above all earthly dignities,
A still and quiet conscience.

KING HENRY VIII., *Act i. Scene 3.*

Truth hath a quiet breast.

KING RICHARD II., *Act i. Scene 3.*

A good conscience will make any possible satisfaction.

KING HENRY IV., *2d Part, Act v. Scene 5.*

ACCOUNTABILITY TO GOD.

But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment.¹

MATT. xii. 36.

God shall bring every work into judgment, with every secret thing, whether it be good or evil.²

ECCLES. xii. 14.

So then every one of us shall give account of himself to God.³

ROM. xiv. 12.

For what I speak
My body shall make good upon this earth,
Or my divine soul answer it in heaven.

KING RICHARD II., *Act i. Scene 1.*

Oh, when the last account 'twixt heaven and earth
Is to be made, then shall this hand and seal
Witness against us to damnation.

KING JOHN, *Act iv. Scene 2.*

¹ Jude 14, 15.

² 2 Cor. v. 10, 11 ; Rev. xx. 12.

³ Rom. ii. 16.

THE COMFORTS OF A CONTENTED LIFE CONTRASTED
WITH THE TROUBLES OF GREATNESS.

Better is an handful with quietness, than both the hands full with travail and vexation of spirit.

ECCLES. iv. 6.

There is that maketh himself rich, yet hath nothing : there is that maketh himself poor, yet hath great riches.¹

PROV. xiii. 7

As having nothing, yet possessing all things.²

2 COR. vi. 10.

Now, therefore, thus saith the Lord of hosts, Consider your ways. Ye have sown much, and bring in little ; ye eat, but ye have not enough ; ye drink, but ye are not filled with drink ; ye clothe ye, but there is none warm ; and he that earneth wages, earneth wages to put it into a bag with holes.³

HAGGAI i. 5, 6.

Take heed, and beware of covetousness ; for a man's life consisteth not in the abundance of the things which he possesseth.⁴

LUKE xii. 15.

Godliness with contentment is great gain.

1 TIM. vi. 6.

Better is little with the fear of the Lord, than great treasure and trouble therewith.

PROV. xv. 16.

¹ Rev. iii. 17, 18.

³ Micah vi. 14, 15.

² Philip. iii. 7-9.

⁴ 1 Tim. vi. 17 ; Matt. xiii. 22.

'Tis better to be lowly born,
And range with humble livers in content,
Then to be perk'd up in a glistening grief,
And wear a golden sorrow.

KING HENRY VIII., *Act II. Scene 3.*

Nought's had, all's spent,
Where our desire is got without content.

MACBETH, *Act III. Scene 2.*

Poor, and content, is rich, and rich enough ;
But riches, fineless, is as poor as winter,
To him that ever fears he shall be poor.

OTHELLO, *Act III. Scene 3.*

My crown is in my heart, not on my head ;
Not deck'd with diamonds and Indian stones,
Nor to be seen ; my crown is call'd content !
A crown it is that seldom kings enjoy.

KING HENRY VI., *3d Part, Act III. Scene 1.*

Oh, the fierce wretchedness that glory brings us !
Who would not wish from wealth to be exempt,
Since riches point to misery and contempt ?
Who'd be so mock'd with glory ? or to live
But in a dream of friendship ?
To have his pomp, and all what state compounds,
But only painted, like his varnish'd friends ?

TIMON OF ATHENS, *Act IV. Scene 2.*

Our content
Is our best having.

KING HENRY VIII., *Act II. Scene 3.*

Most miserable
Is the desire that's glorious ; blessed be those,
How mean soe'er, that have their honest wills,
Which seasons comfort.

CYMBELINE, *Act I. Scene 7.*

Gives not the hawthorn bush a sweeter shade
 To shepherds, looking on their silly sheep,
 Than doth a rich embroider'd canopy
 To kings, that fear their subjects' treachery?
 O, yes, it doth ; a thousandfold it doth.

The shepherd's homely curds,
 His cold thin drink out of his leathern bottle,
 His wonted sleep under a fresh tree's shade,
 All which secure and sweetly he enjoys,
 Is far beyond a prince's delicates,
 His viands sparkling in a golden cup,
 His body couched in a curious bed,
 When care, mistrust, and treason wait on him.

KING HENRY VI., *3d Part, Act. II. Scene 5.*

O polish'd perturbation ! golden care !
 That keep'st the ports of slumber open wide
 To many a watchful night !—sleep with it now !
 Yet not so sound, and half so deeply sweet,
 As he whose brow, with homely biggin bound,
 Snores out the watch of night. O majesty !
 When thou dost pinch thy bearer, thou dost sit
 Like a rich armour, worn in the heat of day,
 That scalds with safety.

KING HENRY IV., *2d Part, Act IV. Scene 4.*

Often, to our comfort, shall we find
 The sharded beetle in a safer hold
 Than is the full-wing'd eagle.

CYMBELINE, *Act III. Scene 5.*

They that stand high have many blasts to shake them,
 And when they fall they dash themselves to pieces.

KING RICHARD III., *Act I. Scene 3.*

Best state, contentless,
Hath a distracted and most wretched being,
Worse than the worst content.

TIMON OF ATHENS, *Act IV. Scene 3.*

MURDER CANNOT BE HIDDEN.

And he said, What hast thou done? the voice of
thy brother's blood crieth unto me from the ground.

GEN. iv. 10.

Sith thou hast not hated blood, even blood shall
pursue thee.

EZEK. xxxv. 6.

Whoso sheddeth man's blood, by man shall his
blood be shed.

GEN. ix. 6.

Blood, like sacrificing Abel's, cries,
Even from the tongueless caverns of the earth.

KING RICHARD II., *Act I. Scene 1.*

Blood will have blood ;
Stones have been known to move, and trees to speak ;
Augurs, and understood relations, have
By magot-pies, and choughs, and rooks, brought forth
The secret'st man of blood.

MACBETH, *Act III. Scene 4.*

Truth will come to light ; murder cannot be hid long.

MERCHANT OF VENICE, *Act II. Scene 1.*

Guiltiness will speak,
Though tongues were out of use.

OTHELLO, *Act V. Scene 1.*

For murder, though it have no tongue, will speak
With most miraculous organ.

HAMLET, *Act II. Scene 2.*

Friend or brother,
He forfeits his own blood that spills another.

TIMON OF ATHENS, *Act III. Scene 5.*

FALSEHOOD.

Ye have said when the overflowing scourge shall
pass through, it shall not come unto us : for we have
made lies our refuge, and under falsehood have we
hid ourselves.

ISA. xxviii. 15.

Take heed,
Lest He who is the supreme King of kings
Confound your hidden falsehood.

KING RICHARD III., *Act II. Scene 1.*

DEATH THE END OF ALL EARTHLY PASSIONS AND TROUBLES.

There the wicked cease from troubling, and the
weary are at rest.

JOB iii. 17.

Also their love, and their hatred, and their envy is
now perished.

ECCLES. ix. 6.

Though death be poor, it ends a mortal woe.

KING RICHARD II., *Act II. Scene 1.*

Here lurks no treason, here no envy swells ;
 Here grow no damnèd grudges ; here are no storms ;
 No noise, but silence and eternal sleep.

TITUS ANDRONICUS, *Act I. Scene 2.*

The arbitrator of despairs,
 Just death, kind umpire of men's miseries.

HENRY VI., *1st Part, Act II. Scene 5.*

Fear no more the frown o' the great,
 Thou art past the tyrant's stroke ;
 Care no more to clothe, and eat ;
 To thee the reed is as the oak :
 Fear no more the lightning flash,
 Nor the all-dreaded thunder-stone ;
 Fear not slander, censure rash ;
 Thou hast finish'd joy and moan.

CYMBELINE, *Act IV. Scene 2.*

DEATH COMMON TO ALL.

There is one event to the righteous,¹ and to the wicked ; to the good and to the clean, and to the unclean.

ECCLES. ix. 2.

And I myself perceived also that one event happeneth to them all.

ECCLES. ii. 14.

The small and the great are there ; and the servant is free from his master.

JOB iii. 19.

There is no man that hath power over the spirit to retain the spirit ; neither hath he power in the day of death : and there is no discharge in that war.²

ECCLES. viii. 8.

¹ Isa. lvii. 1, 2.

² Gen. iii. 19.

And how dieth the wise man ? as the fool.¹

ECCLES. ii. 16.

For he seeth that wise men die, likewise the fool
and the brutish person perish, and leave their wealth
to others.

Ps. xlix. 10.

It is appointed unto men once to die.²

HEB. ix. 27.

The beggar died, and was carried by the angels
into Abraham's bosom ; the rich man also died, and
was buried.

LUKE xvi. 22.

'Tis common ; all that lives must die,
Passing through nature to eternity.

HAMLET, *Act I. Scene 2.*

Mean and mighty, rotting
Together, have one dust.

CYMBELINE, *Act VI. Scene 2.*

We cannot hold mortality's strong hand.

KING JOHN, *Act IV. Scene 2.*

Why, what is pomp, rule, reign, but earth and dust ?
And live we how we can, yet die we must.

KING HENRY VI., *3d Part, Act v. Scene 2.*

Time doth transfix the flourish set on youth,
And delves the parallels in beauty's brow !
Feeds on the rarities of nature's truth,
And nothing stands but for his scythe to mow.

POEMS.

¹ Job xxi. 26.

² Rom. v. 12.

Nothing can we call our own but death,
And that small model of the barren earth
Which serves as paste and cover to our bones.

KING RICHARD II., *Act II. Scene 2.*

That fell arrest
Without all bail.

POEMS.

Kings and mighty potentates must die,
For that's the end of human misery.

KING HENRY VI., *1st Part, Act III. Scene 2.*

He who commands a nation
Hath no commandment o'er the pulse of life.

KING JOHN, *Act IV. Scene 2.*

Golden lads and girls all must,
As chimney-sweepers, come to dust.

CYMBELINE, *Act IV. Scene 2.*

By medicine life may be prolonged, yet death
Will seize the doctor too.

CYMBELINE, *Act V. Scene 5.*

Your worm is your only emperor for diet : we fat
all creatures else to fat us ; and we fat ourselves for
maggots : your fat king and your lean beggar is but
variable service ; two dishes, but to one table : that's
the end.

HAMLET, *Act IV. Scene 3.*

THE IMPORTANCE OF EARLY TRAINING.

Correct thy son, and he shall give thee rest ; yea,
he shall give delight unto thy soul.¹

PROV. xxix. 17.

¹ Prov. xiii. 24 ; xxii. 15 ; xxiii. 13 ; xxix. 15.

Chasten thy son while there is hope.

PROV. xix. 18.

Train up a child in the way he should go ; and when he is old, he will not depart from it.¹

PROV. xxii. 6.

And, ye fathers, provoke not your children to wrath : but bring them up in the nurture and admonition of the Lord.²

EPH. vi. 4.

The canker galls the infants of the spring,
Too oft before their buttons be disclos'd ;
And in the morn and liquid dew of youth
Contagious blastments are most imminent.
Be wary then.

HAMLET, *Act I. Scene 3.*

Tender youth is soon suggested.

TWO GENTLEMEN OF VERONA, *Act III. Scene 1.*

Now 'tis spring, and weeds are shallow-rooted ;
Suffer them now, and they'll o'ergrow the garden,
And choke the herbs for want of husbandry.

KING HENRY VI., *2d Part, Act III. Scene 1.*

ERROR ITS OWN CORRECTIVE.

Thine own wickedness shall correct thee, and thy backsliding shall reprove thee : know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts.³ JER. ii. 19.

Before I was afflicted I went astray ; but now have I kept thy word.⁴

PS. cxix. 67.

Behold therefore the goodness and severity of God.

ROM. ix. 22.

¹ Deut. iv. 9 ; vi. 6, 7. ² 1 Chron. xxviii. 9. ; Prov. iv. 10-13.

³ Prov. i. 30, 31.

⁴ Jer. xxxi. 18, 19.

It is good for a man that he bear the yoke in his youth. He putteth his mouth in the dust, if so be there may be hope. LAM. iii. 27, 29.

(Our fathers) for a few days chastened us after their own pleasure ; but he for our profit, that we might be partakers of his holiness.¹ HEB. xii. 10.

Therefore chastenest thou them by little and little that offend, and warnest them by putting them in remembrance wherein they have offended, that, leaving their wickedness, they may believe on thee, O Lord. WISDOM xii. 2.

If they be bound in fetters, and be holden in cords of affliction ; then he sheweth them their work, and their transgressions that they have exceeded. He openeth also their ear to discipline, and commandeth that they return from iniquity. JOB xxxvi. 8-10.

When thy judgments are in the earth, the inhabitants of the world will learn righteousness.

ISA. xxvi. 9.

His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.

PROV. v. 22.

To wilful men,
The injuries that they themselves procure
Must be their schoolmasters.

KING LEAR, *Act II. Scene 4.*

They say, best men are moulded out of faults ;
And, for the most, become much more the better
For being a little bad.

MEASURE FOR MEASURE, *Act V. Scene 1.*

¹ Rom. v. 3, 4 ; John xv. 2 ; Isa. xxvii. 9.

As surfeit is the father of much fast,
So every scope by the immoderate use
Turns to restraint.

MEASURE FOR MEASURE, *Act I. Scene 3.*

You snatch some hence for little faults ; that's love,
To make them fall no more : you some permit
To second ills with ills, each elder worse ;
And make them dread it, to the doer's thrift.

CYMBELINE, *Act v. Scene 1.*

Headstrong liberty is lash'd with woe.

COMEDY OF ERRORS, *Act II. Scene 1.*

God Almighty !

There is some soul of goodness in things evil,
Would men observingly distil it out.

KING HENRY V., *Act IV. Scene 1.*

I will turn diseases to commodity.

KING HENRY IV., *2d Part, Act I. Scene 2.*

In poison there is physic.

KING HENRY IV., *2d Part, Act I. Scene 1.*

THE ISSUE OF EVIL MUST BE EVIL.

Ye shall know them by their fruits. Do men
gather grapes of thorns, or figs of thistles ?¹

MATT. vii. 16.

An evil man out of the evil treasure of his heart
bringeth forth that which is evil.² LUKE vi. 45.

By bad courses may be understood
That their events can never turn out good.

KING RICHARD II., *Act II. Scene 1.*

¹ Gal. v. 19-21 ; Matt. xii. 34.

² Isa. xxxii. 6.

SIN BREEDS SIN.

Shun profane and vain babblings ; for they will increase unto more ungodliness. 2 TIM. ii. 16.

Evil men and seducers shall wax worse and worse, deceiving, and being deceived.¹ 2 TIM. iii. 13.

One sin another doth provoke.

PERICLES, PRINCE OF TYRE, *Act I. Scene 1.*

The cloy'd will
(That satiate yet unsatisfied desire,
That tub both fill'd and running) ravening first
The lamb, longs after for the garbage.

CYMBELINE, *Act I. Scene 7.*

Sin will pluck on sin.

KING RICHARD III., *Act IV. Scene 2.*

OUR FACULTIES TO BE MADE GOOD USE OF, AND
NOT TO LIE UNUSED.

Break up your fallow ground. HOSEA x. 12.

Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.²

MATT. v. 16.

Neglect not the gift that is in thee.³

1 TIM. iv. 14.

It is required in stewards that a man be found faithful.

1 COR. iv. 2.

Unto one he gave five talents, to another two, and to another one ; to every man according to his several ability.⁴

MATT. xxv. 15.

¹ 2 Thess. ii. 11, 12

² 2 Cor. vi. 1.

³ Rom. xii. 6 ; 1 Cor. xii. 7, 11.

⁴ 1 Peter iv. 10.

For unto whomsoever much is given, of him shall
be much required. LUKE xii. 48.

I would that you would make use of that good
wisdom whereof I know you are fraught.

KING LEAR, *Act I. Scene 4.*

The means that heaven yields must be embraced,
And not neglected.

KING RICHARD II., *Act III. Scene 2.*

Our bodies are our gardens ; to the which our wills
are gardeners : so that if we will plant nettles or sow
lettuce ; set hyssop, and weed up thyme ; supply it
with one gender of herbs, or distract it with many ;
either to have it sterile with idleness, or manured with
industry ; why, the power and corrigible authority of
this lies in our wills. OTHELLO, *Act I. Scene 3.*

What is a man,

If his chief good, and market of his time,
Be but to sleep and feed ? a beast, no more.

Sure He that made us with such large discourse,
Looking before and after, gave us not
That capability and godlike reason

To fust in us unus'd. HAMLET, *Act IV. Scene 4.*

Heaven doth with us as we with torches do ;

Not light them for themselves : for if our virtues
Did not go forth of us, 'twere all alike

As if we had them not. Spirits are not finely
touch'd

But to fine issues : nor Nature never lends

The smallest scruple of her excellence,

But, like a thrifty goddess, she determines

Herself the glory of a creditor,

Both thanks and use.

MEASURE FOR MEASURE, *Act I. Scene 1.*

THANKFULNESS.

In everything give thanks ; for this is the will of God in Christ Jesus concerning you.¹

1 THESS. v. 18.

Giving thanks always for all things unto God.

EPH. v. 20.

God's goodness hath been great to thee ;
Let never day nor night unhallow'd pass,
But still remember what the Lord hath done.

KING HENRY VI., *2d Part, Act II. Scene 1.*

O Lord, that lends me life,
Lend me a heart replete with thankfulness.

KING HENRY VI., *3d Part, Act I. Scene 1.*

READINESS FOR DEATH.

The day of the Lord will come as a thief in the night.²

2 PET. iii. 10.

Be ye therefore ready, for the Son of man cometh at an hour when ye think not.³

LUKE xii. 40.

Behold, I come as a thief. Blessed is he that watcheth.

REV. xvi. 15.

I every day expect an embassy
From my Redeemer, to redeem me hence.

KING RICHARD III., *Act II. Scene 1.*

Men must endure
Their going hence, even as their coming hither ;
Ripeness is all.

KING LEAR, *Act V. Scene 2.*

¹ Col. iii. 17 ; Ps. c. 4 ; Luke xii. 48.

² Matt. xxiv. 42, 43 ; 1 Thess. v. 2, 3.

³ Rev. iii. 3

SPIRITUAL LIFE.

Whosoever shall seek to save his life shall lose it ;
and whosoever shall lose his life shall preserve it.¹

LUKE xvii. 33.

For me to die is gain.²

PHIL. i. 21.

To sue to live, I find I seek to die :
And seeking death find life.

MEASURE FOR MEASURE, *Act III. Scene 1.*

Death, at whose name I oft have been afeard,
Because I wish'd this world's eternity.

KING HENRY VI., *Act II. Scene 4.*

A SAVING SACRIFICE.

If thy hand or thy foot offend thee, cut them off,
and cast them from thee : it is better for thee to
enter into life halt or maimed, rather than having
two hands or two feet to be cast into everlasting fire.³

MATT. xviii. 8.

For it is profitable for thee that one of thy mem-
bers should perish, and not that thy whole body
should be cast into hell.

MATT. v. 29.

This fester'd joint cut off, the rest, rest sound.
This, let alone, will all the rest confound.

KING RICHARD II., *Act v. Scene 3.*

¹ John xii. 25.

² Rev. xiv. 13.

³ Mark ix. 43, 44, 47 ; Col. iii. 5 ; Rom. viii. 13.

FAITHLESSNESS.

Yea, mine own familiar friend, in whom I trusted,
which did eat of my bread, hath lifted up his heel
against me.¹ Ps. xli. 9.

Who should be trusted now, when one's right hand
is perjured to the bosom?

TWO GENTLEMEN OF VERONA, *Act v. Scene 4.*

LIVING FOR THE PRAISE OF MEN CENSURED.

How can ye believe, which receive honour one of
another, and seek not the honour that cometh from
God only? JOHN v. 44.

They loved the praise of men more than the
praise of God.² JOHN xii. 43.

If I yet pleased men, I should not be the servant
of Christ.³ GAL. i. 10.

To have respect of persons is not good ; for, for a
piece of bread that man will transgress.

PROV. xxviii. 21.

Glory grows guilty of detested crimes ;
When, for fame's sake, for praise, an outward part,
We bend to that the working of the heart.

LOVE'S LABOUR'S LOST, *Act iv. Scene 1.*

Worse than the sun in March,
This praise doth nourish agues.

KING HENRY IV., *1st Part, Act iv. Scene 1.*

¹ Ps. lv. 12, 13 ; 2 Sam. xv. 12 ; Obadiah 7 ; John xiii. 18.

² Rom. ii. 29 ; Heb. xi. 27. ³ James iv. 4.

USURY.

Thou shalt not lend upon usury to thy brother.
Unto a stranger thou mayest lend upon usury ; but
unto thy brother thou shalt not lend upon usury.¹

DEUT. xxiii. 19, 20.

When did friendship take
A breed of barren metal from his friend ?

MERCHANT OF VENICE, *Act I. Scene 3.*

FORGIVENESS.

For if ye forgive men their trespasses, your
heavenly Father will also forgive you. But if ye
forgive not men their trespasses, neither will your
Father forgive your trespasses. MATT. vi. 14, 15.

When ye stand praying, forgive, if ye have ought
against any ; that your Father also which is in
heaven may forgive you your trespasses.²

MARK xi. 25.

And be ye kind one to another, tender-hearted,
forgiving one another, even as God for Christ's sake
hath forgiven you. EPH. iv. 32.

For he shall have judgment without mercy that
hath shewed no mercy.³ JAMES ii. 13.

Forbearing one another, and forgiving one another,
if any man have a quarrel against any : even as
Christ forgave you, so also do ye. COL. iii. 13.

¹ Exod. xxii. 25 ; Ps. xv 5 ; Lev. xxv. 36, 37.

² Matt. xviii. 21, 22 ; Luke xvii. 4.

³ Matt. xviii. 34, 35 ; Lev. xix. 18.

Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest. One man beareth hatred against another, and doth he seek pardon from the Lord? He sheweth no mercy to a man which is like himself, and doth he ask forgiveness of his own sins?

ECCLUS. xxviii. 2-4.

I pardon him as God shall pardon me.

KING RICHARD II., *Act v. Scene 3.*

The power that I have on you, is to spare you ;
The malice towards you, to forgive you.

CYMBELINE, *Act v. Scene 5.*

I as free forgive as I would be forgiven.

KING HENRY VIII. *Act II. Scene 1.*

How shalt thou hope for mercy rendering none ?

MERCHANT OF VENICE, *Act IV. Scene 1.*

Ah, countrymen ! if, when you make your prayers,
God should be as obdurate as yourselves,
How would it fare with your immortal souls ?

KING HENRY VI., *2d Part, Act IV. Scene 8.*

Why dost not speak ?

Think'st thou it honourable for a noble man
Still to remember wrongs ?

CORIOLANUS, *Act v. Scene 3.*

FREE WILL.

See, I have set before thee this day life and good,
and death and evil. I call heaven and earth to record this day against you, that I have set before you

life and death, blessing and cursing : therefore choose life, that both thou and thy seed may live.¹

DEUT. xxx. 15, 19.

He hath set fire and water before thee, stretch forth thy hand unto whither thou wilt.²

ECCLUS. xv. 16.

Our remedies oft in ourselves do lie,
Which we ascribe to Heaven ; *the fated sky*
Gives us free scope ; only, doth backward pull
Our slow designs, when we ourselves are dull.

ALL'S WELL THAT ENDS WELL, *Act I. Scene 1.*

Men at some time are masters of their fates ;
The fault is not in our stars,
But in ourselves.

JULIUS CÆSAR, *Act I. Scene 2.*

This is the excellent foppery of the world ! that, when we are sick in fortune (often the surfeit of our own behaviour), we make guilty of our disasters the sun, the moon, and the stars, as if we were villains by necessity ; fools by heavenly compulsion ; knaves, thieves, and teachers by spherical predominance ; drunkards, liars, and adulterers by an enforced obedience of planetary influence ; and all that we are evil in by a divine thrusting on.

KING LEAR, *Act I. Scene 2.*

'Tis in ourselves that we are thus or thus.

OTHELLO, *Act I. Scene 3.*

FRIENDS FORSAKING IN POVERTY OR ADVERSITY.

Wealth maketh many friends ; but the poor is separated from his neighbour. All the brethren of

¹ Deut. xi. 26-28.

² Jer. xxi. 8 ; Isa. i. 19, 20.

the poor do hate him ; how much more do his friends go far from him ? he pursueth them with words, yet they are wanting to him. PROV. xix. 4, 7.

The poor is hated even of his own neighbour : but the rich hath many friends. PROV. xiv. 20.

My lovers and my friends stand aloof from my sore ; and my kinsmen stand far off.¹

Ps. xxxviii. 11.

A poor man being down is thrust away by his friends.² ECCLUS. xiii. 21.

The great man down, you mark, his favourite flies.
HAMLET, *Act III. Scene 2.*

Where you are liberal of your loves and counsels,
Be sure you be not loose ; for those you make your friends,

And give your hearts to, when they once perceive
The least rub in your fortunes, fall away
Like water from ye, never found again
But where they mean to sink ye.

KING HENRY VIII., *Act II. Scene 1.*

As we do turn our backs
From our companion, thrown into his grave,
So his familiars to his buried fortunes
Slink all away ; leave their false vows with him
Like empty purses pick'd ; and his poor self,
A dedicated beggar to the air,
With his disease of all shunn'd poverty,
Walks, like contempt, alone.

TIMON OF ATHENS, *Act IV. Scene 2.*

¹ Job xix. 19 ; Ps. lv. 12, 13.

² Job vi. 15, 27 ; Obadiah, 4.

'Tis certain, greatness, once fallen out with fortune,
Must fall out with men too ; what the declined is,
He shall as soon read in the eyes of others,
As feel in his own fall ; for men, like butterflies,
Show not their meally wings but to the summer.

TROILUS AND CRESSIDA, *Act III. Scene 3.*

That sir, which serves and seeks for gain
And follows but for form,
Will pack when it begins to rain,
And leave them in the storm.

KING LEAR, *Act II. Scene 4.*

When Fortune, in her shift and change of mood,
Spurns down her late beloved, all his dependants,
Which labour'd after him to the mountain's top,
Even on their knees and hands, let him slip down,
Not one accompanying his declining foot.

TIMON OF ATHENS, *Act I. Scene 1.*

A poor sequester'd stag,
That from the hunters' aim had ta'en a hurt,
Did come to languish ; and, indeed, my lord,
The wretched animal heav'd forth such groans,
That their discharge did stretch his leathern coat
Almost to bursting ; and the big round tears
Cours'd one another down his innocent nose
In piteous chase.

But what said Jaques ?

Did he not moralise the spectacle ?

O, yes, into a thousand similes.

First, for his weeping in the needless stream ;

" Poor deer," quoth he, " thou mak'st a testament

As worldings do, giving thy sum of more

To that which had too much." Then being there alone,

Left and abandon'd of his velvet friends ;

" 'Tis right," quoth he ; " thus misery doth part

The flux of company :” Anon, a careless herd,
 Full of the pasture, jumps along by him,
 And never stays to greet him : “ Ay,” quoth Jaques,
 “ Sweep on, you fat and greasy citizens ;
 ’T is just the fashion : Wherefore do you look
 Upon that poor and broken bankrupt there ?”

AS YOU LIKE IT, *Act II. Scene 1.*

Men shut their doors against a setting sun.

TIMON OF ATHENS. *Act I. Scene 2.*

The swallow follows not summer more willingly,
 nor more willingly leaves winter : such summer
 birds are men.

TIMON OF ATHENS, *Act II. Scene 6.*

Words are easy, like the wind ;
 Faithful friends are hard to find ;
 Every man will be thy friend
 Whilst thou hast wherewith to spend ;
 But if store of crowns be scant,
 No man will supply thy want.
 If that one be prodigal,
 Bountiful they will him call ;
 And with such like flattering,
 “ Pity but he were a king.”
 But if fortune once do frown,
 Then farewell his great renown ;
 They that fawn’d on him before
 Use his company no more.

POEMS.

Ah ! when the means are gone that buy this praise,
 The breath is gone whereof this praise is made ;
 Feast-worn, fast-lost ; one cloud of winter showers,
 These flies are couch’d.

TIMON OF ATHENS, *Act II. Scene 2.*

THE REBUKE OF A TRUE FRIEND INVALUABLE.

Faithful are the wounds of a friend ;¹ but the kisses of an enemy are deceitful. PROV. xxvii. 6.

Rebuke a wise man, and he will love thee.
PROV. ix. 8.

Let the righteous smite me, it shall be a kindness ; and let him reprove me, it shall be an excellent oil, which shall not break my head.² Ps. cxli. 5.

He tells me, that if, peradventure,
He speak against me on the adverse side,
I should not take it strange ; for 'tis a physic
That's bitter to sweet end.

MEASURE FOR MEASURE, *Act IV. Scene 6.*

(There is) no railing in a known discreet man,
though he do nothing but reprove.

TWELFTH NIGHT, *Act I. Scene 5.*

Happy are they that hear their detractions, and
can put them to mending.

MUCH ADO ABOUT NOTHING, *Act II. Scene 6.*

HONOUR.

Render therefore to all their dues ; honour to
whom honour.³ ROM. xiii. 7.

The due of honour in no point omit.

CYMBELINE, *Act III. Scene 5.*

¹ Matt. xviii. 15. ² Prov. xxv. 12 ; Gal. vi. 1.

³ Lev. xix. 32.

GENEROSITY TO THE POOR.

When thou gatherest the grapes of thy vineyard,
thou shall not glean it afterward ; it shall be for the
stranger, for the fatherless, and for the widow.¹

DEUT. xxiv. 21.

Shake the superflux to them,
And show the heavens more just.

KING LEAR, *Act III. Scene 4.*

We are born to do benefits.

TIMON OF ATHENS, *Act I. Scene 2.*

What is yours to bestow, is not yours to reserve.

TWELFTH NIGHT, *Act I. Scene 5.*

AN OVERRULING PROVIDENCE.

A man's heart deviseth his way, but the Lord
directeth his steps.²

PROV. xvi. 9.

O Lord, I know that the way of man is not in him-
self : it is not in man that walketh to direct his
steps.³

JER. x. 23.

There are many devices in a man's heart ;⁴ never-
theless the counsel of the Lord, that shall stand.⁵

PROV. xix. 21.

The lot is cast into the lap ; but the whole dis-
posing thereof is of the Lord.

PROV. xvi. 33.

¹ Lev. xix. 10 ; Ps. xli. 1.

² Ps. xxxvii. 23.

³ Ps. xvii. 4, 5.

⁴ Prov. xvi. 1.

⁵ Isa. xlv. 10 ; Ps. xxxiii. 11 ; Lam. iii. 37.

We are in God's hand.

KING HENRY V., *Act III. Scene 6.*

There's a divinity that shapes our ends,
Rough-hew them how we will.

HAMLET, *Act V. Scene 2.*

A greater power than we can contradict
Hath thwarted our intents.

ROMEO AND JULIET, *Act v. Scene 3.*

Our thoughts are ours, their ends none of our own.

HAMLET, *Act III. Scene 2.*

Heaven has an end in all.

KING HENRY VIII., *Act II. Scene 1.*

GOD'S GUIDANCE.

Thy word is a lamp unto my feet, and a light unto
my path.¹

Ps. cxix. 105.

God shall be my hope,
My stay, my guide, and lantern to my feet.

KING HENRY VI., *2d Part, Act II. Scene 3.*

THE FEAR OF GOD HONOURABLE.

By humility and the fear of the Lord are riches
and honour.²

PROV. xxii. 4.

Behold, the fear of the Lord, that is wisdom.³

JOB xxviii. 28.

¹ Prov. vi. 23 ; Ps. xliii. 3.

² Deut. iv. 6. ³ Ps. cxi. 10 ; Eccles. xii. 13.

And, to add greater honours to his age
 Than man could give him, he died fearing God.
 KING HENRY VIII., *Act iv. Scene 2.*

THE WIDOWS' FRIEND.

A father of the fatherless, and a judge of the
 widows, is God in his holy habitation.¹

Ps. lxxviii. 5.

Let thy widows trust in me. JER. xlix. 11.

He relieveth the fatherless and widow.²

Ps. cxlvi. 9.

Heaven, the widow's champion and defence.

KING RICHARD II., *Act i. Scene 2.*

GOD'S MERCY TO US SHOULD TEACH US MERCY.

Then his lord, after that he had called him, said
 unto him, O thou wicked servant, I forgave thee all
 that debt, because thou desiredst me : shouldest not
 thou also have had compassion on thy fellow-servant,
 even as I had pity on thee ? And his lord was
 wroth, and delivered him to the tormentors, till he
 should pay all that was due him.³ So likewise shall
 my heavenly Father do also unto you, if ye from
 your hearts forgive not every one his brother their
 trespasses.

MATT. xviii. 32-35.

Forgive us our debts, as we forgive our debtors.

MATT. vi. 12.

¹ Deut. x. 17, 18.

² Exod. xxii. 22, 23 ; James i. 27.

³ James ii. 13.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels : for I was an hungered, and ye gave me no meat : I was thirsty, and ye gave me no drink : I was a stranger, and ye took me not in : naked, and ye clothed me not : sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment.¹

MATT. xxv. 41-46.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.²

PROV. xxi. 13.

With the merciful thou shalt shew thyself merciful.³

Ps. xviii. 25.

Be ye therefore merciful, as your Father also is merciful.⁴

LUKE vi. 36.

Consider this—

That in the course of justice, none of us
Should see salvation : we do pray for mercy ;
And that same prayer doth teach us to render
The deeds of mercy.

MERCHANT OF VENICE, *Act IV. Scene 1.*

As thou urgest justice, be assur'd
Thou shalt have justice, more than thou desirest.

MERCHANT OF VENICE, *Act IV. Scene 1.*

¹ Rom. ii. 5-9 ; Matt. iii. 12.

³ Ps. xli. 1, 2.

² Luke vi. 38 ; 2 Cor. ix. 7 ; 1 John iii. 17.

⁴ Col. iii. 12.

How would you be,
If He, which is the top of judgment, should
But judge you as you are? O, think on that;
And mercy then will breathe within your lips,
Like man new made.

MEASURE FOR MEASURE, *Act II. Scene 2.*

GOOD FOR EVIL.

Say not thou, I will recompense evil.¹

PROV. xx. 22.

If thine enemy be hungry, give him bread to eat;
and if he be thirsty, give him water to drink.²

PROV. xxv. 21.

Say not, I will do so to him as he hath done to me.³

PROV. xxiv. 29.

Be not overcome of evil, but overcome evil with
good.

ROM. xii. 21.

See that none render evil for evil unto any man;
but ever follow that which is good, both among your-
selves, and to all men.

1 THESS. v. 15.

Not rendering evil for evil, or railing for railing:
but contrariwise blessing; knowing that ye are
thereunto called, that ye should inherit a blessing.⁴

1 PET. iii. 9.

Love your enemies, do good to them which hate
you, bless them that curse you, and pray for them
which despitefully use you.⁵

LUKE vi. 27, 28.

We must do good against evil.

ALL'S WELL THAT ENDS WELL, *Act II. Scene 5.*

¹ Deut. xxxii. 35; Heb. x. 30.

² Matt. v. 38, 39.

³ Rom. xii. 20.

⁴ Heb. xii. 3.

⁵ 1 Peter ii. 23.

Cherish those hearts that hate thee.

KING HENRY VIII., *Act III. Scene 2.*

Kindness, nobler ever than revenge.

AS YOU LIKE IT, *Act IV. Scene 3.*

The rarer action is

In virtue, than in vengeance,

THE TEMPEST, *Act V. Scene 1.*

To revenge is no valour, but to bear.

TIMON OF ATHENS, *Act III. Scene 3.*

A virtuous and a Christian-like conclusion,—

To pray for them that have done scath to us.

KING RICHARD III., *Act I. Scene 3.*

THE DANGERS OF WEALTH AND WORLDLY PROSPERITY.

He also that received seed among the thorns is he that heareth the word ; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

MATT. xiii. 22.

What is a man profited, if he shall gain the whole world, and lose his own soul ?

MATT. xvi. 26.

If riches increase, set not your heart upon them.

Ps. lxii. 10.

Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein ; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied ; then thine heart be lifted up, and thou forget the Lord thy God.¹

DEUT. viii. 12-14.

¹ Deut. xxxi. 20 ; xxxiii. 15.

Men of the world, who have their portion in this life. Ps. xvii. 14.

Spend their days in wealth. Therefore they say unto God, Depart from us. JOB xxi. 13, 14.

The rich man's wealth is his strong city, and as an high wall is his own conceit. PROV. xviii. 11.

In my prosperity I said, I shall never be moved. Ps. xxx. 6.

The prosperity of fools shall destroy them. PROV. i. 32.

Abundant in treasures, thine end is come, and the measure of thy covetousness. JER. li. 13.

Lo, this is the man that made not God his strength; but trusted in the abundance of his riches. Ps. lii. 7.

He gave their request; but sent leanness into their soul.¹ Ps. cvi. 15.

They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which crown men in destruction and perdition. For the love of money is the root of all evil.²
1 TIM. vi. 9, 10.

The path is smooth that leadeth unto danger. POEMS.

It is the bright day that bringeth forth the adder,
And that craves wary walking.

JULIUS CÆSAR, *Act II. Scene 1.*

Most subject is the fattest soil to weeds.

KING HENRY IV., *2d Part, Act IV. Scene 1.*

¹ Num. xi. 31-33.

² Luke xvi. 13; 2 Tim. iv. 10.

The profit of excess

Is but to surfeit, and such griefs sustain,
 That they prove bankrupt in this poor-rich gain.
 The aim of all is but to nurse the life
 With honour, wealth, and ease, in waning age ;
 And in this aim there is such thwarting strife,
 That one for all, or all for one, we gage,
 As life for honour in fell battle's rage,
 Honour for wealth ; and oft that wealth doth cost
 The death of all, and altogether lost.

POEMS.

UNIVERSALITY OF GUILT.

In many things we offend all. JAMES iii. 2.

There is no man which sinneth not.¹

2 CHRON. vi. 36.

For there is not a just man upon the earth, that
 doeth good, and sinneth not.² ECCLES. vii. 20.

If thou, Lord, shouldest mark iniquities, O Lord,
 who shall stand ? PS. cxxx. 3.

Who can say, I have made my heart clean, I am
 pure from my sin ?³ PROV. xx. 9.

We are sinners all.

KING HENRY VI., 2d Part, Act III. Scene 3.

Who has a heart so pure,
 But some uncleanly apprehensions
 Keeps leets and lawdays, and in session sit
 With meditations lawful.

OTHELLO, Act III. Scene 3.

¹ 1 Kings viii. 46.

² Rom. iii. 23.

³ 1 John i. 8.

Use every man after his desert, and who shall
'scape whipping. HAMLET, *Act II. Scene 2.*

Roses have thorns, and silver fountains mud ;
Clouds and eclipses stain both moon and sun ;
And loathsome canker lives in sweetest bud ;
All men make faults. POEMS.

Nobody but has his fault.

MERRY WIVES OF WINDSOR, *Act I. Scene 4.*

Many a thousand of us
Have the disease and feel't not.
WINTER'S TALE, *Act I. Scene 2.*

Where's that palace whereinto foul things
Sometime intrude not ?
OTHELLO, *Act III. Scene 3.*

No perfection is so absolute
That some impurity doth not pollute. POEMS.

GOD'S FAVOURS EQUALLY DISTRIBUTED.

God is no respecter of persons.¹ ACTS x. 34.

(He) accepteth not the persons of princes, nor regardeth the rich more than the poor, for they are all the work of his hands. JOB xxxiv. 19.

The profit of the earth is for all : the king himself is served by the field. ECCLES. v. 9.

The king is but a man as I am : the violet smells to him as it doth to me ; the element shows to him as it doth to me ; all his senses have but human conditions ; his ceremonies laid by, in his nakedness he appears but a man.

KING HENRY V., *Act IV. Scene 1.*

¹ Gal. ii. 6 ; Rom. ii. 11.

Princes have but their titles for their glories ;
 An outward honour for an inward toil ;
 And, for unfelt imaginations,
 They often feel a world of restless cares ;
 So that, between their titles and low name,
 There's nothing differs but the outward fame.

KING RICHARD III., *Act I. Scene 4.*

The gods sent not
 Corn for the rich men only.

CORIOLANUS, *Act I. Scene 1.*

Once or twice
 I was about to speak, and tell him plainly
 The selfsame sun that shines upon his court
 Hides not his visage from our cottage, but
 Looks on all alike.

WINTER'S TALE, *Act IV. Scene 3.*

THE SAFETY OF A MIDDLE STATE.

Give me neither poverty nor riches ; feed me with
 food convenient for me.¹ PROV. xxx. 8.

Godliness with contentment is great gain. For we
 brought nothing into this world, and it is certain we
 can carry nothing out. And having food and raiment
 let us be therewith content.² 1 TIM. VI. 6-8.

They are as sick that surfeit with too much, as they
 that starve with nothing. It is no small happiness,
 therefore, to be seated in the mean.

MERCHANT OF VENICE, *Act I. Scene 2.*

¹ Heb. xiii. 5 ; Deut. xxxii. 15 ; James iv. 3.

² Prov. xv. 16 ; Ps. xxxvii. 16 ; Gen. xxviii. 20-22.

Happy, in that we are not over-happy ;
On fortune's cap we are not the very button.

HAMLET, *Act II. Scene 2.*

Full oft 'tis seen
Our mean secures us ; and our mere defects
Prove our commodities.

KING LEAR, *Act IV. Scene 1.*

His overthrow heap'd happiness upon him ;
For then, and not till then, he felt himself,
And found the blessedness of being little.

KING HENRY VIII., *Act IV. Scene 1.*

THE CORRUPTION OF HUMAN NATURE.

The heart is deceitful above all things, and desperately wicked ;¹ who can know it ? JER. xvii. 9.

God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.² GEN. vi. 5.

The heart of the sons of men is full of evil, and madness is in their heart while they live.³

ECCLES. ix. 3.

The imagination of man's heart is evil from his youth.⁴ GEN. viii. 21.

Who lives, that's not
Depravèd or depraves ?.

TIMON OF ATHENS, *Act II. Scene I.*

¹ Matt. xv. 19.

³ Ps. li. 5.

² Job xv. 14.

⁴ Job xiv. 4 ; James i. 14.

All is oblique ;
 There's nothing level in our cursèd natures
 But direct villany.

TIMON OF ATHENS, *Act iv. Scene 3.*

We are arrant knaves, all.

HAMLET, *Act III. Scene 1.*

O mischief ! thou are swift
 To enter in the thoughts of desperate men.

ROMEO AND JULIET, *Act v. Scene 1.*

We all are men,
 In our own natures frail, and capable
 Of our flesh.

KING HENRY VIII., *Act v. Scene 2.*

God amend us, God amend ! we are much out o'
 the way.

LOVE'S LABOUR'S LOST, *Act iv. Scene 3.*

A VERY LITTLE WITH LOVE IS GOOD CHEER.

Better is a dinner of herbs where love is, than a
 stalled ox and hatred therewith.¹ PROV. xv. 17.

Small cheer and great welcome makes a merry feast.
 COMEDY OF ERRORS, *Act III. Scene 1.*

HUMILITY.

When ye shall have done all those things which
 are commanded you, say, We are unprofitable ser-
 vants.²

LUKE xvii. 10.

¹ Eccles. iv. 6 ; v. 12.

² Gen. xxxii. 10.

Behold, I am vile ; what shall I answer thee ? I will lay mine hand upon my mouth.¹ JOB xl. 4.

We are all as an unclean thing, and all our righteousnesses are as filthy rags.² ISA. lxiv. 6.

More will I do ;
Though all that I can do is nothing worth,
Since that my penitence comes after all,
Imploring pardon.

KING HENRY V., *Act IV. Scene 1.*

Let me be ignorant and in nothing good,
But graciously to know I am no better.

MEASURE FOR MEASURE, *Act II. Scene 4.*

Being free from vainness and self-glorious pride ;
Giving full trophy, signal, and ostent,
Quite from himself, to God.

KING HENRY V., *Act V. Scene 1*

It is the witness still of excellency,
To put a strange face on his own perfection.

MUCH ADO ABOUT NOTHING, *Act II. Scene 3.*

IDLENESS LEADS TO POVERTY.

Love not sleep, lest thou come to poverty.³
PROV. xx. 13.

Drowsiness shall clothe a man with rags.
PROV. xxiii. 21.

The sluggard will not plough by reason of the cold ; therefore shall he beg in harvest, and have nothing.⁴
PROV. xx. 4.

¹ Ps. li. 3-5 ; Ezra ix. 6 ; Dan. ix. 5-8 ; Neh. ix. 33.

² Rom. iii. 27 ; Ps. cxliii. 2.

³ Prov. xxiv. 33, 34.

⁴ Matt. xxv. 3-9, 26-30.

He becometh poor that dealeth with a slack hand.
 PROV. x. 4.

Delay leads impotent and snail-paced beggary.
 KING RICHARD III., *Act IV. Scene 3.*
 In delay there lies no plenty.
 TWELFTH NIGHT, *Act II. Scene 3.*

NO PLEASURE IN LIFE WITHOUT OCCUPATION AND
 ACTIVITY.

The fool foldeth his hands together, and eateth
 his own flesh. ECCLES. iv. 5.

The slothful shall be under tribute.
 PROV. xii. 24.

The desire of the slothful killeth him.
 PROV. xxi. 25.

What pleasure find we in life, to lock it
 From action and adventure?
 CYMBELINE, *Act IV. Scene 4.*

If all the year were playing holidays,
 To sport would be as tedious as to work :
 But when they seldom come, they wish'd-for come.
 KING HENRY IV., *1st Part, Act I. Scene 2.*

Service shall with steelèd sinews toil ;
 And labour shall refresh itself with hope.
 KING HENRY V., *Act II. Scene 2.*

There be some sports are painful ; but their labour
 Delight in them sets off.
 THE TEMPEST, *Act III. Scene 1.*

The labour we delight in physics pain.

MACBETH, *Act II. Scene 3.*

Things won are done ; *joy's soul lies in the doing.*

TROILUS AND CRESSIDA, *Act I. Scene 2.*

INDUSTRY INCULCATED.

Go to the ant, thou sluggard ; consider her ways,
and be wise : which having no guide, overseer, or
ruler, provideth her meat in the summer, and
gathereth her food in the harvest.¹

PROV. vi. 6-8.

We'll set thee to school to an ant.

KING LEAR, *Act II. Scene 4.*

INDUSTRY THE ROAD TO WEALTH AND HONOUR.

The hand of the diligent maketh rich.²

PROV. x. 4.

Seest thou a man diligent in his business ? he shall
stand before kings.

PROV. xxii. 29.

Shortly his fortune shall be lifted higher,
True industry doth kindle honour's fire.

POEMS.

THE PRESENT TIME ONLY OURS.

Walk while ye have the light, lest darkness come
upon you : for he that walketh in darkness knoweth
not whither he goeth.

JOHN xii. 35.

¹ Job xii. 7 ; xxxv. 11.

² Prov. xiii. 11, xxi. 5.

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.
ECCLES. ix. 10.

Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow: For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. JAMES iv. 13, 14.

Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.¹ PROV. xxvii. 1.

Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness.
JER. xiii. 16.

The night cometh, when no man can work.
JOHN ix. 4.

When the day serves before black-corner'd night,
Find what thou want'st by free and offer'd light.
TIMON OF ATHENS, *Act v. Scene 1.*

Let's take the instant by the forward top;
For we are old, and on our quick'st decrees
The inaudible and noiseless foot of time
Steals, ere we can effect them.
ALL'S WELL THAT ENDS WELL, *Act v. Scene 3.*

We must take the current while it serves.
JULIUS CÆSAR, *Act iv. Scene 3.*

To-morrow, and to-morrow, and to-morrow,
Creeps in this petty pace, from day to day,

¹ Isa. lvi. 12; Luke xii. 19-21.

To the last syllable of recorded time :
 And all our yesterdays have lighted fools
 The way to dusty death.

MACBETH, *Act v. Scene 5.*

Take all the swift advantage of the hours.

KING RICHARD III., *Act iv. Scene 1.*

The time is worth the use on't.

WINTER'S TALE, *Act iii. Scene 1.*

That we would do,
 We should do when we would ; for this *would*
 changes,
 And hath abatements and delays as many,
 As there are tongues, are hands, are accidents ;
 And then this *should* is like a spendthrift sigh,
 That hurts by easing.

HAMLET, *Act iv. Scene 7.*

For

Purpose is but the slave to memory,
 Of violent birth, but poor validity.

HAMLET, *Act iii. Scene 2.*

TIME THE TEST OF TRUTH.

And now I say unto you, Refrain from these men,
 and let them alone : for if this counsel or this work
 be of men, it will come to nought : but if it be of God,
 ye cannot overthrow it.¹

ACTS v. 38, 39.

Time's glory is
 To unmask falsehood and bring truth to light.

POEMS.

¹ Prov. xxi. 30 ; Isa. viii. 10.

Time is the old justice that examines all offenders.
 AS YOU LIKE IT, *Act iv. Scene 1.*

I (Time) that please some, try all.
 WINTER'S TALE, *Act v. Chorus.*

That old common arbitrator, Time.
 TROILUS AND CRESSIDA, *Act iv. Scene 5.*

PRECEPT AT VARIANCE WITH PRACTICE.

What hast thou to do to declare my statutes, or
 that thou shouldest take my covenant in thy mouth?
 Seeing thou hatest instruction, and castest my words
 behind thee. PS. l. 16, 17.

Thou therefore which teachest another, teachest
 thou not thyself? ROM. ii. 21.

Is Saul also among the prophets?
1 SAM. xix. 24.

This people draw near me with their mouth, and
 with their lips do honour me, but have removed their
 heart far from me,¹ and their fear toward me is taught
 by the precept of men. ISA. xxix. 13.

Thou art near in their mouth, and far from their
 reins. JER. xii. 2.

Why call ye me Lord, Lord, and do not the things
 which I say?² LUKE vi. 46.

Hast thou that holy feeling in thy soul
 To counsel me to make my peace with God?
 And art thou yet to thy own soul so blind,
 That thou wilt war with God!

KING RICHARD III., *Act i. Scene 4.*

¹ Ezek. xxxiii. 32; Matt. xv. 7, 9.

² Mal. i. 6; Matt. vii. 21, xxv. 11, 12; Luke xiii. 25.

The flamen,
That scolds against the quality of the flesh,
And not believes himself.

TIMON OF ATHENS, *Act IV. Scene 3.*

How canst thou urge God's dreadful law to us,
When thou hast broke it in such dear degree?

KING RICHARD III., *Act I. Scene 4.*

I have heard you preach
That malice was a great and grievous sin ;
And will you not maintain the word you teach,
But prove a chief offender in the same ?

KING HENRY VI., *1st Part, Act III. Scene 1.*

Do not, as some ungracious pastors do,
Show me the steep and thorny way to heaven ;
Whilst, like a puff'd and reckless libertine,
Himself the primrose path of dalliance treads.

HAMLET, *Act I. Scene 3.*

MORAL BLINDNESS OF THE WICKED.

From the wicked their light is withholden.¹

JOB xxxviii. 15.

The way of the wicked is as darkness ; they know
not at what they stumble.²

PROV. iv. 19.

Evil men understand not Judgment : but they that
seek the Lord understand all things.³

PROV. xxviii. 5.

Having their understanding darkened, being alien-
ated from the life of God through the ignorance that
is in them, because of the blindness of their heart.⁴

EPH. iv. 18.

¹ Prov. xiii. 9 ; Job xxi. 17.

² Job. xxiv. 13 ; xviii. 5, 6, 18 ; Isa. lix. 10 ; 1 Sam. ii. 9.

³ John vii. 17 ; Ps. xxv. 9.

⁴ 2 Cor. iv. 3, 4.

But he that lacketh these things is blind, and cannot see afar off.
2 PETER i. 9.

And for this cause God shall send them strong delusion, that they should believe a lie.¹
2 THESS. ii. 11.

For the bewitching of naughtiness doth obscure things that are honest.
WISDOM iv. 12.

Their own wickedness hath blinded them.
WISDOM ii. 21.

Good, my Lord.
But when we in our viciousness grow hard,
(O, misery on't !) the wise gods seal our eyes ;
In our own filth drop our clear judgments ; make us
Adore our errors : laugh at us while we strut
To our confusion.

WINTER'S TALE, *Act III. Scene 1.*

Wisdom and goodness to the vile seems vile,
Filths savour but themselves.
KING LEAR, *Act IV. Scene 2.*

A GOOD WIFE.

A virtuous woman is a crown to her husband.
PROV. xii. 4.

The heart of her husband doth safely trust in her
so that he shall have no need of spoil.²
PROV. xxxi. 11.

¹ Jer. xxiii. 12 ; Rom. i. 28.

² 1 Cor. xi. 7 ; Prov. xxxi. 10 ; Eccclus. xxvi. 14.

As for my wife,
I would you had her spirit in such another :
The third o' the world is yours.

ANTONY AND CLEOPATRA, *Act II. Scene 2.*

You are my true and honourable wife ;
As dear to me as are the ruddy drops
That visit my sad heart.

JULIUS CÆSAR, *Act II. Scene 1.*

A BAD WIFE.

It is better to dwell in a corner of the house-top,
than with a brawling woman in a wide house.¹

PROV. xxi. 9.

I had rather dwell with a lion and a dragon, than
to keep house with a wicked woman. All wickedness
is but little to the wickedness of a woman. A wicked
woman maketh an heavy countenance, and a wounded
heart.

ECCLUS. xxv. 16, 19, 23.

An evil wife is a yoke shaken to and fro ; he that
hath hold of her is as though he held a scorpion.²

ECCLUS. xxvi. 7.

It is better to dwell in the wilderness, than with a
contentious and an angry woman. PROV. xxi. 19.

War is no strife
To the dark house, and the detested wife.
ALL'S WELL THAT ENDS WELL, *Act II. Scene 3.*

Proper deformity seems not in the fiend
So horrid as in woman.

KING LEAR, *Act IV. Scene 2.*

¹ Prov. xxi. 19 ; xix. 13. ² 1 Kings xxi. 25 ; Ecclus. xxv. 13.

A light wife doth make a heavy husband.

MERCHANT OF VENICE, *Act v. Scene 1.*

THE WICKED BLIND TO THEIR OWN
WRETCHEDNESS.

Thou sayest, I am rich, and increased with goods,
and have need of nothing; and knowest not that
thou art wretched, and miserable, and poor, and blind,
and naked.¹

REV. iii. 17.

The way of a fool is right in his own eyes.²

PROV. xii. 15.

Men's faults do seldom to themselves appear.
Their own transgressions partially they smother.
Oh! how are they rapt in with infamies,
That from their own misdeeds askance their eyes.

POEMS.

THE HAPPINESS OF THE RIGHTEOUS.

Be glad in the Lord, and rejoice, ye righteous:
and shout for joy, all ye that are upright in heart.³

PS. xxxii. 11.

I have set the Lord always before me: he is at my
right hand, therefore my heart is glad.⁴

PS. xvi. 8, 9.

Virtue,—

Led on by heaven and crown'd with joy at last.

PERICLES, PRINCE OF TYRE, *Act v. Scene 3.*

¹ Hos. xii. 8; Isa. i. 5, 6.

² Prov. iii. 7; xxvi. 12.

³ Phil. iv. 4; Ps. lxxiv. 10.

⁴ Acts ii. 25, 28; Ps. xxxvi. 8.

Happiness,

By virtue 'specially to be achieved.

TAMING OF THE SHREW, *Act I. Scene 1.*

THE WICKED CANNOT ELUDE GOD'S VENGEANCE.

There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.¹

JOB xxxiv. 22.

Can any hide himself in secret places, that I shall not see him? saith the Lord.²

JER. xxiii. 24.

Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. Ps. xc. 8.

Man looketh on the outward appearance, but the Lord looketh on the heart.³

1 SAM. xvi. 7.

All things are naked and opened unto the eyes of him with whom we have to do.

HEB. iv. 13.

Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down: and though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them.⁴

AMOS ix. 2, 3.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.⁵

GAL. vi. 7.

¹ Prov. xv. 3; Isa. xxix. 15; Ezek. viii. 12; Gen. xvi. 13.

² Job xxii. 13, 14; Ps. x. 11.

³ Acts i. 24; 1 Kings viii. 39; 1 Chron. xxviii. 9.

⁴ Ps. cxxxix. 8; Jer. li. 53.

⁵ Job iv. 8; Prov. xi. 18; Hos. viii. 7.

Behold, ye have sinned against the Lord : and be sure your sin will find you out.¹ NUM. xxxii. 23.

In the corrupted currents of this world,
Offence's gilded hand may shove by justice ;
And oft 'tis seen, the wicked prize itself
Buys out the law : But 'tis not so above :
There is no shuffling—there the action lies
In his true nature ; and we ourselves compell'd,
Even to the teeth and forehead of our faults,
To give in evidence.

HAMLET, *Act III. Scene 3.*

Foul deeds will rise,
Though all the earth o'erwhelm them, to men's eyes.

HAMLET, *Act I. Scene 2.*

Time shall unfold what plaited cunning hides.

KING LEAR, *Act I. Scene 1.*

Now if these men have defeated the law, and outrun native punishment, though they can outstrip men they have no wings to fly from God.

KING HENRY V., *Act IV. Scene 1.*

Heaven hath its countless eyes to view men's acts.

PERICLES, PRINCE OF TYRE, *Act I. Scene 1.*

Can we outrun the heavens ?

KING HENRY VI., *2d Part, Act v. Scene 2.*

¹ Gen. iv. 7 ; xliv. 16 ; Isa. lix. 12 ; Prov. xiii. 21.

A SINGLE FAULT SOMETIMES EXTINGUISHES ALL
MERIT.

Dead flies cause the ointment of the apothecary to send forth a stinking savour : so doth a little folly him that is in reputation for wisdom and honour.

ECCLES. x. 1.

Oft it chances in particular men,
That for some vicious mole of nature in them,
As, in their birth (wherein they are not guilty,
Since nature cannot choose his origin),
Or by the o'ergrowth of some complexion,
Oft breaking down the pales and forts of reason ;
Or by some habit, that too much o'er-leavens
The form of plausible manners ; that these men,
Carrying, I say, the stamp of one defect,
Being nature's livery, or fortune's star,
Their virtues else (be they as pure as grace,
As infinite as man may undergo),
Shall in the general censure take corruption
From that particular fault : the dram of ill
Doth all the noble substance oft subdue
To his own scandal. HAMLET, *Act I. Scene 4.*

THE DANGERS OF IDLENESS.

By much slothfulness the building decayeth ; and through idleness of the hands the house droppeth through.

ECCLES. x. 18.

Send him to labour, that he be not idle ; for idleness teacheth much evil.

ECCLUS. xxxiii. 27.

Idle weeds are fast in growth.

KING RICHARD III., *Act III. Scene 1.*

Ten thousand harms, more than the ills I know,
My idleness doth hatch.

ANTONY AND CLEOPATRA, *Act I. Scene 2.*

O, then we bring forth weeds
When our quick winds lie still.

ANTONY AND CLEOPATRA, *Act I. Scene 2.*

THE ENVY OF THE WICKED.

The wicked watcheth the righteous, and seeketh
to slay him.¹ Ps. xxxvii. 32.

The scribes and Pharisees watched [Jesus], whether
he would heal on the Sabbath-day ; that they might
find an accusation against him.² LUKE vi. 7.

Know you not, master, to some kind of men
Their graces serve them but as enemies ?
O, what a world is this, when what is comely
Envenoms him that bears it !

AS YOU LIKE IT, *Act II. Scene 3.*

SELF-DELUSION AND SHORTSIGHTEDNESS OF THE WICKED.

They (sinners) lay wait for their own blood ; they
lurk privily for their own lives.³ PROV. i. 18.

¹ Gen. xxxvii. 18-20, xxvii. 41.

² Dan. vi. 4.

³ Matt. xxvii. 3-5.

Let his net that he hath hid catch himself ; into that very destruction let him fall.¹

Ps. xxxv. 8.

So they hanged Haman on the gallows that he had prepared for Mordecai.²

ESTHER vii. 10.

His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

Ps. vii. 16.

The wicked shall fall by his own wickedness.³

PROV. xi. 5.

For 'tis the sport to have the engineer
Hoist with his own petard.

How is't, Laertes ? HAMLET, *Act III. Scene 4.*

Why, as a woodcock to mine own springe, Osric ;
I am justly kill'd with mine own treachery.

HAMLET, *Act v. Scene 2.*

Though those that are betray'd
Do feel the treason sharply, yet the traitor
Stands in worse case of woe.

CYMBELINE, *Act III. Scene 4.*

What things are we !

Merely our own traitors. And as in the common course of all treasons we still see them reveal themselves, till they attain to their abhorred ends ; so he, that in this action contrives against his own nobility, in his proper stream o'erflows himself.

ALL'S WELL THAT ENDS WELL, *Act IV. Scene 3.*

Time's glory is—

To mock the subtle, in themselves beguiled.

POEMS.

¹ Dan. vi. 24 ; Ps. xxxvii. 35, 36.

² Ps. ix. 15, 16.

³ Ps. vii. 15 ; Ezek. xviii. 27.

IMMORTALITY.

Neither can they die any more : for they are equal
unto the angels.¹ LUKE xx. 36.

The last enemy that shall be destroyed is death.²
1 COR. xv. 26.

That mortality might be swallowed up of life.
2 COR. v. 4.

And there shall be no more death. REV. xxi. 3.

And, death once dead, there's no more dying then.
POEMS.

My comfort is that Heaven will take our souls.
KING RICHARD II., *Act III. Scene 1.*

I do not set my life at a pin's fee ;
And for my soul, what can it do to that,
Being a thing immortal ?
HAMLET, *Act I. Scene 4.*

INSTINCT.

The ox knoweth his owner, and the ass his master's
crib.³ ISA. i. 3.

Nature teaches beasts to know their friends.
CORIOLANUS, *Act II. Scene 2.*

¹ Hos. xiii. 14 ; Isa. xxv. 8 ; John xi. 25 ; 1 Cor. xv. 54, 55.

² Rev. xx. 14 ; 2 Tim. i. 10 ; Heb. ii. 14.

³ Jer. viii. 7.

THE LAW OF KINDNESS.

Thou shalt not harden thine heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.¹

DEUT. xv. 7, 8.

Give to him that asketh thee; and from him that would borrow of thee turn not thou away.²

MATT. v. 42.

We are born to do benefits.

TIMON OF ATHENS, *Act I. Scene 2.*

What is yours to bestow, is not yours to reserve.

TWELFTH NIGHT, *Act I. Scene 5.*

To build his fortune, I will strain a little,
For 'tis a bond in men.

TIMON OF ATHENS, *Act I. Scene 1.*

THE BANEFUL EFFECTS OF INTEMPERANCE.

Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. At the last, it biteth like a serpent, and stingeth like an adder.³

PROV. xxiii. 29, 30, 32.

The end of that mirth is heaviness.

PROV. xiv. 13.

¹ 1 John iii. 17; ² Peter i. 5-7; ¹ John iv. 21; John xiii. 35.

² Luke vi. 34; Prov. iii. 28.

³ Eccclus. xxxi. 20.

Woe unto them that rise up early in the morning,
that they may follow strong drink : that continue
until night, till wine inflame them !¹

ISA. v. 11.

Wine is a mocker, strong drink is raging ; and
whosoever is deceived thereby is not wise.²

PROV. xx. 1.

Drunkenness increaseth the rage of a fool till he
offend ; it diminisheth strength, and maketh wounds.

ECCLUS. xxxi. 30.

Wine measurably drunk and in season bringeth
gladness of heart, and cheerfulness of the mind !³
But wine drunken with excess maketh bitterness of
the mind,⁴ with brawling and quarrelling.

ECCLUS. xxxi. 28, 29.

Wine has destroyed many.⁵ ECCLUS. xxxi. 25.

O thou invisible spirit of wine, if thou hast no
name to be known by, let us call thee devil ! . . .
O that men should put an enemy in their mouths,
to steal away their brains ! that we should, with joy,
pleasure, revel, and applause, transform ourselves into
beasts !

OTHELLO, *Act II. Scene 3.*

What's a drunken man like ? Like a drowned
man, a fool, and a madman : one draught above heat
makes him a fool ; the second mads him ; and a
third drowns him.

TWELFTH NIGHT, *Act I. Scene 5.*

To be now a sensible man, by-and-by a fool, and
presently a beast !—O strange ! Every inordinate cup
is unblest'd, and the ingredient is a devil.

OTHELLO, *Act II. Scene 3.*

¹ Eph. v. 18 ; Luke xxi. 34 ; 1 Pet. iv. 3 ; Isa. v. 22.

² Isa. xxviii. 7.

³ Ps. civ. 15.

⁴ Hos. iv. 11. ⁵ 2 Sam. xiii. 28 ; 1 Kings xvi. 9 ; Judith xiii. 2, 8.

Poison'd hours hath bound me up
From mine own knowledge.

ANTONY AND CLEOPATRA, *Act II. Scene 2.*

It hath pleased the devil, drunkenness, to give
place to the devil, wrath : one unperfectness shows
me another, to make me frankly despise myself.

OTHELLO, *Act II. Scene 5.*

Boundless intemperance
In nature is a tyranny ; it hath been
The untimely emptying of the happy throne,
And fall of many kings.

MACBETH, *Act IV. Scene 3.*

It is a custom
More honour'd in the breach than in the observance.
This heavy-headed revel, east and west,
Makes us traduc'd, and tax'd of other nations ;
They clepe us drunkards, and with swinish phrase
Soil our addition ; and, indeed, it takes
From our achievements, though perform'd at height,
The pith and marrow of our attribute.

HAMLET, *Act I. Scene 4.*

THE UNPROFITABLENESS OF AVARICE.

There is that scattereth, and yet increaseth ; and
there is that withholdeth more than is meet, but it
tendeth to poverty.¹

PROV. xi. 24.

Foul cankering rust the hidden treasure frets ;
But gold, that's put to use, more gold begets.

POEMS.

¹ Haggai i. 6 ; Luke vi. 38.

BREVITY OF LIFE.

Our days upon earth are a shadow.¹ JOB viii. 9.

Man is like to vanity ; his days are as a shadow
that passeth away.² Ps. cxliv. 4.

Grey hairs are here and there upon him, yet he
knoweth not. Hos. vii. 9.

My days are swifter than a weaver's shuttle.³
JOB. vii. 6.

Life's but a walking shadow.

MACBETH. *Act v. Scene 5.*

Life is a shuttle.

MERRY WIVES OF WINDSOR, *Act v. Scene 1.*

Some, how brief the life of man !

Runs his erring pilgrimage ;

That the stretching of a span

Buckles in his sum of age.

AS YOU LIKE IT, *Act III. Scene 2.*

O gentlemen, the time of life is short ;
To spend that shortness basely were too long,
If life did ride upon a dial's point,
Still ending at the arrival of an hour.

KING HENRY IV., *1st Part, Act v. Scene 2.*

MAMMON.

If there come into your assembly a man with a
gold ring, in goodly apparel ; and there come in also
a poor man in vile raiment ; and ye have respect to

¹ Job. xiv. 1, 2 ; Ps. ciii. 15, 16. ² Ps. xxxix. 5 ; Isa. xl. 6.

³ James iv. 14 ; 1 Cor. vii. 29, 31.

him that weareth the gay clothing, and say unto him, Sit thou here in a good place ; and say to the poor, Stand thou there, or sit here under my footstool :¹ are ye not then partial in yourselves, and are become judges of evil thoughts ?² JAMES ii. 2-4.

The poor man's wisdom is despised, and his words are not heard. ECCLES. ix. 16.

When a rich man speaketh, every man holdeth his tongue,³ and looks ; what he saith, they extol it to the clouds ; but if a poor man speak, they say, What fellow is this ? and if he stumble, they will help to overthrow him.⁴ ECCLES. xiii. 23.

Through tatter'd clothes small vices do appear ;
Robes and furr'd gowns hide all. Plate sin with
gold,

And the strong lance of justice hurtless breaks ;
Arm it with rags, a pigmy straw doth pierce it.

KING LEAR, *Act IV. Scene 6.*

The learned pate
Ducks to the golden fool.

TIMON OF ATHENS, *Act IV. Scene 3.*

Raise me this beggar, and denude that lord ;

The senator shall bear contempt hereditary,

The beggar native honour ;

It is the pasture lards the browser's sides,

The want that makes him lean.

TIMON OF ATHENS, *Act IV. Scene 3.*

Let a beast be lord of beasts, and his crib shall
stand at the king's mess. HAMLET, *Act v. Scene 2.*

O, what a world of vile ill-favour'd faults

Looks handsome in three hundred pounds a-year !

MERRY WIVES OF WINDSOR, *Act III. Scene 4.*

¹ Prov. xiv. 20, 21.

³ Job xxix. 9.

² John vii. 24.

⁴ Rom. xii. 16.

Faults that are rich are fair.

TIMON OF ATHENS, *Act I. Scene 2.*

If money go before, all ways lie open.

MERRY WIVES OF WINDSOR, *Act II. Scene 2.*

O, that estates, degrees, and offices,
Were not deriv'd corruptly ! and that clear honour
Were purchas'd by the merit of the wearer !
How many then should cover that stand bare !
How many be commanded that command !
How much low peasantry would then be glean'd
From the true seed of honour ! and how much
honour

Pick'd from the chaff and ruin of the times,
To be new varnish'd !

MERCHANT OF VENICE, *Act II. Scene 9.*

THE FOOLISHNESS OF TRUSTING IN MAN.

Put not your trust in princes, nor in the son of
man, in whom there is no help.¹ Ps. cxlvi. 3.

Thus saith the Lord, Cursed be the man that
trusteth in man, and maketh flesh his arm, and whose
heart departeth from the Lord.² JER. xvii. 5.

Cease ye from man, whose breath is in his nostrils.³
ISA. ii. 22.

O momentary grace of mortal man,
Which we more hunt for than the grace of God !
Who builds his hope in air of your fair looks,
Lives like a drunken sailor on a mast :
Ready with every nod to tumble down
Into the fatal bowels of the deep.

KING RICHARD III., *Act III. Scene 4.*

¹ Job vii. 17.

² Heb. iii. 12.

³ Ps. cxviii. 8, 9.

An habitation giddy and unsure,
Hath he that buildeth on the vulgar heart.

KING HENRY IV., *2d Part, Act I. Scene 3.*

What is the trust or strength of foolish men ?

KING HENRY VI., *1st Part, Act III., Scene 1.*

He that depends
Upon your favours swims with fins of lead,
And hews down oaks with rushes. Hang ye ! Trust
ye ?

With every minute you do change a mind ;
And call him noble that was now your hate,
Him vile that was your garland.

CORIOLANUS, *Act I. Scene 1.*

Poor wretches that depend
On greatness' favour, dream,
Wake, and find nothing.

CYMBELINE, *Act v. Scene 4.*

THE GRANDEUR OF MAN'S NATURE.

He is the image and glory of God.¹

1 COR. xi. 7.

Made after the similitude of God. JAMES iii. 9.

Thou madest him to have dominion over the works
of thy hands ; thou hast put all things under his
feet.

Ps. viii. 6.

What a piece of work is man ! how noble in reason !
how infinite in faculty ! In form and moving, how
express and admirable ! In action, how like an angel !
In apprehension, how like a god ! the beauty of the
world ! the paragon of animals !

HAMLET, *Act II. Scene 2.*

¹ Gen. i. 27 ; Ps. c. 3.

THE MARRIAGE TIE A SACRED ONE.

What, therefore, God hath joined together, let not
man put asunder.¹ MATT. xix. 6.

God forbid that I should wish them sever'd,
Whom God hath join'd together.

KING HENRY VI., *3d Part*, *Act IV. Scene 1.*

A world-without-end bargain.

LOVE'S LABOUR'S LOST, *Act IV. Scene 3.*

God, the best maker of all marriages,
Combine your hearts in one.

KING HENRY V., *Act v. Scene 1.*

MEN'S CURSES RECOIL ON THEIR OWN HEADS.

As he loved cursing, so let it come unto him. As
he clothed himself with cursing like as with his gar-
ment, so let it come into his bowels like water, and
like oil into his bones. Ps. cix. 17, 18.

Dread curses—like the sun 'gainst glass,
Or like an overcharged gun, recoil.

KING HENRY VI., *2d Part*, *Act III. Scene 2.*

Take heed lest by your heat you burn yourselves.

KING HENRY VI., *2d Part*, *Act v. Scene 1.*

¹ 1 Cor. vii. 10, 11.

MERCY AN ATTRIBUTE OF GOD.

He delighteth in mercy.¹ MICH. vii. 18.

The Lord is merciful and gracious, slow to anger,
and plenteous in mercy. Ps. ciii. 8.

To the Lord our God belong mercies and forgivenesses,
though we have rebelled against him.²

DAN. ix. 9.

The Lord is long-suffering, and of great mercy.³
NUMB. xiv. 18.

But mercy is above this sceptred sway,
It is enthroned in the hearts of kings,
It is an attribute to God himself.

MERCHANT OF VENICE, *Act IV. Scene 1.*

Wilt thou draw near the nature of the gods?
Draw near them then in being merciful.

TITUS ANDRONICUS, *Act I. Scene 2.*

THE BENEFICIAL EFFECTS OF MIRTH.

A merry heart doth good like a medicine : but a
broken spirit drieth the bones. PROV. xvii. 22.

A merry heart maketh a cheerful countenance : but
by sorrow of the heart the spirit is broken.

PROV. xv. 13.

He that is of a merry heart hath a continual feast.
PROV. xv. 15.

¹ Isa. liv. 7, 8.

² Neh. ix. 16, 17; Ps. cxxx. 4, 7.

³ Exod. xxxiv. 6, 7; Ps. cxlv. 8.

Give not over thy mind to heaviness, and afflict not thyself in thine own counsel.¹ The gladness of the heart is the life of a man : and the joyfulness of a man prolongeth his days. ECCLUS. xxx. 21, 22.

A light heart lives long.

LOVE'S LABOUR'S LOST, *Act v. Scene 2.*

Care's an enemy to life.

TWELFTH NIGHT, *Act I. Scene 3.*

A merry heart goes all the day,
Your sad tires in a mile.

WINTER'S TALE, *Act IV. Scene 2.*

Sweet recreation barr'd, what doth ensue
But moody and dull melancholy,
Kinsman to grim and comfortless despair,
And, at her heels, a huge infectious troop
Of pale distemperatures, and foes to life.

COMEDY OF ERRORS, *Act v. Scene 1.*

Why should a man whose blood is warm within
Sit like his grandsire cut in alabaster ?
Sleep when he wakes ? and creep into the jaundice
By being peevish ?

MERCHANT OF VENICE, *Act I. Scene 1.*

MODERATION RECOMMENDED.

Hast thou found honey ? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.²

PROV. xxv. 16.

Let your moderation be known unto all men.

PHIL. iv. 5.

¹ Prov. xii. 25 ; Ecclus. xxx. 23, 24.

² 1 Tim. iv. 4.

Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting.¹

LUKE xxi. 34.

A surfeit of the sweetest things

The deepest loathing to the stomach brings.

MIDSUMMER NIGHT'S DREAM, *Act II. Scene 3.*

Let's teach ourselves that honourable stop,

Not to out-sport discretion.

OTHELLO, *Act II. Scene 3.*

The sweetest honey

Is loathsome in his own deliciousness,

And in the taste confounds the appetite :

Therefore, love moderately.

ROMEO AND JULIET, *Act II. Scene 6.*

THE LOVE OF MONEY THE ROOT OF ALL EVIL.

But they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil.

1 TIM. vi. 9, 10.

The deceitfulness of riches chokes the word, and he becometh unfruitful.²

MATT. xiii. 22.

Mortify therefore your members which are upon the earth ; . . . and covetousness, which is idolatry.

COL. iii. 5.

Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What

¹ 1 Cor. ix. 25.

² Mark x. 21-23 ; 2 Tim. iv. 10.

will ye give me, and I will deliver him unto you ?
And they covenanted with him for thirty pieces of
silver.¹ MATT. xxvi. 14, 15.

How quickly nature
Falls to revolt, when gold becomes her object.
KING HENRY IV., *2d Part, Act IV. Scene 4.*

Avarice
Grows with more pernicious root
Than summer-seeding lust.
MACBETH, *Act IV. Scene 3.*

Gold ! yellow, glittering, precious gold,
. . . will make black, white ; foul, fair ;
Wrong, right ; base, noble ; old, young ; coward,
valiant.

Why this
Will lug your priests and servants from your sides ;
Pluck stout men's pillows from beneath their heads :
This yellow slave
Will knit and break religions ; bless the accurs'd ;
Make the hoar leprosy ador'd ; place thieves,
And give them title, knee, and approbation,
With senators on the bench : this is it
That makes the wappen'd widow wed again :
She, whom the spital-house and ulcerous sores
Would cast the gorge at, this embalms and spices
To the April-day again.

TIMON OF ATHENS, *Act IV. Scene 3.*

There is thy gold ; worse poison to men's souls,
Doing more murders in this loathsome world,
Than these poor compounds that thou may'st not sell :
I sell thee poison, thou hast sold me none.

ROMEO AND JULIET, *Act v. Scene 1.*

¹ Ecclus. xxxi. 6.

O thou sweet king-killer, and dear divorce
 'Twixt natural son and sire ! thou bright defiler
 Of Hymen's purest bed ! thou valiant Mars !
 Thou ever young, fresh, lov'd, and delicate wooer
 Whose blush doth thaw the consecrated snow
 That lies on Dian's lap ! thou visible god,
 That solder'st close impossibilities,
 And mak'st them kiss ! that speak'st with every
 tongue
 To every purpose ! O thou touch of hearts !
 Think, thy slave man rebels ; and by thy virtue
 Set them into confounding odds, that beasts
 May have the world in empire !

TIMON OF ATHENS, *Act IV. Scene 3.*

MORAL CONFLICT.

For the flesh lusteth against the Spirit, and the Spirit against the flesh ; and these are contrary the one to the other ; so that ye cannot do the things that ye would.¹

GAL. v. 17.

For the good that I would I do not : but the evil which I would not, that I do. For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

ROM. vii. 19, 22-23.

Within the infant rind of this weak flower
 Poison hath residence, and med'cine power :
 For this, being smelt, with that part cheers each part ;
 Being tasted, slays all senses with the heart.
 Two such opposèd kings encamp them still
 In man as well as herbs—grace, and rude will ;

¹ John iii. 6, 7 ; Rom. viii. 6, 7.

And, where the worser is predominant,
Full soon the canker death eats up that plant.

ROMEO AND JULIET, *Act II. Scene 3.*

The flesh being proud, desire doth fight with grace,
For there it revels ; and when that decays,
The guilty rebel for remission prays.

POEMS.

There's something in me that reproves my fault ;
But such a headstrong potent fault it is,
That it but mocks reproof.

TWELFTH NIGHT, *Act III. Scene 4.*

SPIRITUAL BLINDNESS.

And he said, Go, and tell this people, Hear ye indeed, but understand not ; and see ye indeed, but perceive not.¹

ISA. vi. 9.

The light shineth in darkness ; and the darkness comprehended it not.²

JOHN i. 5.

What an infinite mock is this, that a man should have the best use of his eyes to see the way of blindness !

CYMBELINE, *Act V. Scene 4.*

THE SOOTHING EFFECTS OF MUSIC.

And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand : so Saul was refreshed, and was well, and the evil spirit departed from him.

I SAM. xvi. 23.

¹ Acts xxviii. 25-27 ; Rom. xi. 8. ² 1 Cor. ii. 14 ; John iii. 19.

A solemn air, the best comforter
To an unsettled fancy.

THE TEMPEST, *Act v. Scene 1.*

Take thy lute, wench ; my soul grows sad with
troubles ;

Sing, and disperse them if thou canst.

HENRY VIII., *Act III. Scene 1.*

Since nought so stockish, hard, and full of rage,
But music for the time doth change his nature.

MERCHANT OF VENICE, *Act v. Scene 1.*

Preposterous ass ! that never read so far
To know the cause why music was ordain'd !
Was it not, to refresh the mind of man ;
After his studies, or his usual pain !

TAMING OF THE SHREW, *Act III. Scene 1.*

Let there be no noise made, my gentle friends !
Unless some dull and favourable hand
Will whisper music to my weary spirit.

HENRY IV., *2d Part, Act IV. Scene 4.*

This music crept by me upon the waters ;
Allaying both their fury and my passion
With its sweet air.

THE TEMPEST, *Act I. Scene 2.*

For Orpheus' lute was strung with poet's sinews ;
Whose golden touch could soften steel and stones.

TWO GENTLEMEN OF VERONA, *Act III. Scene 2.*

Orpheus with his lute made trees,
And the mountain-tops, that freeze,
Bow themselves when he did sing :
To his music, plants and flowers
Ever sprung ; as sun and showers
There had made a lasting spring.
Everything that heard him play,
Even the billows of the sea,

Hung their heads, and then lay by.
 In sweet music is such art :
 Killing care and grief of heart
 Fall asleep, or, hearing, die.

KING HENRY VIII., *Act III. Scene 1.*

THE VALUE OF A GOOD NAME.

A good name is rather to be chosen than great
 riches, and loving favour rather than silver and gold.¹
 PROV. xxii. 1.

Good name in man and woman,
 Is the immediate jewel of their souls :
 Who steals my purse steals trash ; 'tis something,
 nothing ;
 'Twas mine, 'tis his, and has been slave to
 thousands ;
 But he that filches from me my good name,
 Robs me of that which not enriches him,
 And makes me poor indeed.

OTHELLO, *Act III. Scene 1.*

The purest treasure mortal times afford
 Is spotless reputation ; that away,
 Men are but gilded loam, or painted clay.

KING RICHARD II., *Act I. Scene 1.*

Reputation, reputation, reputation ! Oh, I have
 lost my reputation ! I have lost the immortal part
 of myself, and what remains is bestial.

OTHELLO, *Act II. Scene 3.*

¹ Luke x. 20.

OLD AGE VENERABLE.

Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God.¹

LEV. xix. 32.

The hoary head is a crown of glory, if it be found in the way of righteousness.²

PROV. xvi. 31.

Silver hairs

Will purchase us a good opinion,
And buy men's voices to commend our deeds.

JULIUS CÆSAR, *Act II. Scene 1.*

Old folks, you know, have discretion, as they say, and know the world.

MERRY WIVES OF WINDSOR, *Act II. Scene 2.*

Youth no less becomes
The light and careless livery that it wears
Than settled age his sables and his weeds,
Importing health and graveness.

HAMLET, *Act IV. Scene 7.*

GOD'S BLESSING ON PEACEMAKERS.

Blessed are the peacemakers, for they shall be called the children of God.³

MATT. v. 9.

It is an honour for a man to cease from strife.⁴

PROV. xx. 3.

God's benison go with you ; and with those
That would make good of bad, and friends of foes !

MACBETH, *Act II. Scene 4.*

¹ Gen. xxxi. 35 ; Eph. vi. 1-3.

² Prov. xx. 29.

³ 2 Cor. xiii. 11 ; Phil. ii. 14, 15 ; Rom. xii. 18.

⁴ Gen. xiii. 8 ; James iii. 17, 18.

PRAYER SOMETIMES MERCIFULLY UNANSWERED.

Ye ask and receive not, because ye ask amiss.

JAMES iv. 3.

We, ignorant of ourselves,
 Beg often our own harms, which the wise powers
 Deny us for our good ; so find we profit,
 By losing of our prayers.

ANTONY AND CLEOPATRA, *Act II. Scene 1.*

PRAYER, ITS COMFORT IN AFFLICTION.

Is any among you afflicted ? let him pray.

JAMES v. 13.

Call upon me in the day of trouble ; I will deliver
 thee.¹

Ps. l. 15.

I'm past all comfort here but prayers.

KING HENRY VIII., *Act iv. Scene 2.*

And my ending in despair,
 Unless I be relieved by prayer,
 Which pierces so that it assaults
 Mercy itself, and frees all faults.

EPILOGUE TO THE TEMPEST.

PRAYER FOR PARDON.

Repent therefore of this thy wickedness, and pray
 God, if perhaps the thought of thine heart may be
 forgiven thee.

ACTS viii. 22.

¹ Ps. xviii. 6 ; cxvi. 3-6.

If you bethink yourself of any crime
Unreconciled to Heaven and grace,
Solicit for it straight.

OTHELLO, *Act v. Scene 2.*

PRAYERS OF THE WICKED INEFFECTUAL.

Now we know that God heareth not sinners.¹

JOHN ix. 31.

If I regard iniquity in my heart, the Lord will not
hear me.²

Ps. lxvi. 18.

For what is the hope of the hypocrite, though he
hath gained, when God taketh away his soul? Will
God hear his cry when trouble cometh upon him?³

JOB xxvii. 8, 9.

And when ye spread forth your hands, I will hide
mine eyes from you : yea, when ye make many prayers,
I will not hear : your hands are full of blood.⁴

ISA. i. 15.

The gods are deaf to hot and peevish vows :
They are polluted springs, more abhorr'd
Than spotted livers in the sacrifice.

TROILUS AND CRESSIDA, *Act v. Scene 3.*

Words, without thoughts never to heaven go.

HAMLET, *Act III. Scene 3.*

¹ Prov. xv. 8, 29 ; James iv. 3.

² Isa. lix. 2 ; Matt. xxiii. 14.

³ Jer. xi. 11 ; Ezek. viii. 18 ; Zech. vii. 13.

⁴ Prov. xxviii. 9 ; Jer. xiv. 12.

QUARRELS SHOULD BE LEFT TO GOD.

Say not, I will do so to him as he hath done to me.
 PROV. xxiv. 29.

Dearly beloved, avenge not yourselves, but rather give place unto wrath : for it is written, Vengeance is mine ; I will repay, saith the Lord.¹

ROM. xii. 19.

His disciples James and John . . . said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did ? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of.²

LUKE ix. 54, 55.

Say not thou, I will recompense evil ; but wait on the Lord, and he shall save thee.³

PROV. xx. 22.

God will be avengèd for the deed ;
 Take not the quarrel from His powerful arm,
 He needs no indirect nor lawless course
 To cut off those who have offended Him.

KING RICHARD III., *Act I. Scene 4.*

Put we our quarrel to the will of Heaven,
 Who, when He sees the hours ripe on earth,
 Will rain hot vengeance on offenders' heads.

KING RICHARD II., *Act I. Scene 2.*

¹ Lev. xix. 18 ; Gen. xlix. 5-7 ; 1 Sam. xxiv. 17.

² 1 Pet. ii. 21-23 ; Matt. v. 24.

³ 1 Tim. v. 15 ; Matt. v. 38, 39.

THE TRIUMPH OF RELIGION IN AFFLICTION.

My flesh and my heart faileth : but God is the strength of my heart, and my portion for ever.¹

Ps. lxxiii. 26.

O Lord, my strength and my fortress, and my refuge in the day of affliction.²

JER. xvi. 19.

Though he slay me, yet will I trust in him.³

JOB xiii. 15.

Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff they comfort me.⁴

Ps. xxiii. 4.

Now God be praised ! that to believing souls Gives light to darkness, comfort in despair.

KING HENRY VI., *2d Part, Act II. Scene 1.*

HYPOCRISY IN DEVOTION.

This people draweth nigh unto me with their mouth, and honoureth me with their lips ; but their heart is far from me.⁵

MATT. xv. 8.

There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.⁶

PROV. xxx. 12.

¹ Lam. iii. 24 ; Ps. cxix. 57.

² Ps. xlvi. 1 ; Isa. xxxi. 1, 2.

³ Rom. viii. 38, 39 ; 2 Tim. iv. 6-8 ; Prov. xiv. 32.

⁴ Isa. xliii. 2 ; 1 Cor. xv. 55.

⁵ Isa. lviii. 1-3 ; Titus i. 16.

⁶ Acts viii. 21 ; Rev. iii. 2 ; Prov. xxiii. 26.

Two men went up into the temple to pray ; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.¹

LUKE xviii. 10; 11.

Ye are they which justify yourselves before men ; but God knoweth your hearts.² LUKE xvi. 15.

'Tis too much proved—that, with devotion's visage
And pious action, we do sugar o'er
The devil himself. HAMLET, *Act III. Scene 1.*

Oh, what may man within him hide,
Though angel on the outward side.

MEASURE FOR MEASURE, *Act III. Scene 2.*

God knows, of pure devotion.

KING HENRY VI., *2d Part, Act II. Scene 1.*

PRACTICE BETTER THAN PRECEPT.

Let us not love in word, neither in tongue ; but
in deed, and in truth. 1 JOHN iii. 18.

Be doers of the word, and not hearers only,
deceiving your own selves.³ JAMES i. 22.

See that thou come

Not to woo honour, but to wed it.

ALL'S WELL THAT ENDS WELL, *Act II. Scene 1.*

¹ Isa. i. 15 ; Rev. iii. 17, 18 ; 2 Tim. 3, 5.

² 1 Sam. xvi. 7 ; Jer. xvii. 10 ; Matt. xxiii. 25.

³ Matt. vii. 21 ; Luke xi. 28 ; John xiii. 17 ; Rom. ii. 13.

HEROISM OF SELF-GOVERNMENT.

He that is slow to anger is better than the mighty :
and he that ruleth his spirit than he that taketh a
city.¹ PROV. xvi. 32.

Brave conquerors !—for so you are,
That war against your own affections,
And the huge army of the world's desires.

LOVE'S LABOUR'S LOST, *Act I. Scene 1.*

Now, lords, my choler being overblown
With walking once about the quadrangle,
I come to talk of commonwealth affairs.

HENRY VI., *2d Part, Act I. Scene 3.*

And better conquest never canst thou make,
Than arm thy constant and thy nobler parts
Against these giddy loose suggestions

KING JOHN, *Act III. Scene 1.*

DUTY OF SELF-EXAMINATION.

Examine yourselves.

2 COR. xiii. 5.

Let a man examine himself ; for if we would judge
ourselves, we should not be judged.

1 COR. xi. 28, 31.

If a man think himself to be something, when he
is nothing, he deceiveth himself. But let every man
prove his own work.² GAL. vi. 3, 4.

¹ Prov. xix. 11 ; 1 Sam. xxv. 32, 33 ; Rev. ii. 7.

² Lam. iii. 40 ; Ps. lxxvii. 6.

O, that you could turn your eyes towards the napes of your necks, and make but an interior survey of your good selves.

CORIOLANUS, *Act II. Scene 1.*

I will chide no breather in the world but myself ; against whom I know most faults.

AS YOU LIKE IT, *Act III. Scene 2.*

SELF-PRAISE UNSEEMLY.

Let another man praise thee, and not thine own mouth ; a stranger, and not thine own lips.¹

PROV. xxvii. 2.

For not he that commendeth himself is approved.

2 COR. x. 18.

For men to search their own glory is not glory.

PROV. xxv. 27.

Peace, Trojan ; lay thy finger on thy lips !
The worthiness of praise distains his worth,
If that the prais'd himself brings the praise forth.

TROILUS AND CRESSIDA, *Act I. Scene 3.*

He that is proud eats up himself : Pride is his own glass, his own trumpet, his own chronicle ; and whatever praises itself but in the deed, devours the deed in the praise.

TROILUS AND CRESSIDA, *Act II. Scene 3.*

There's not one wise man among twenty that will praise himself.

MUCH ADO ABOUT NOTHING, *Act V. Scene 2.*

¹ Gen. xi. 4 ; Dan. iv. 30 ; Phil. ii. 3 ; John v. 44 ; James v. 16.

O, sir, to such as boasting show their scars,
A mock is due.

TROILUS AND CRESSIDA, *Act iv. Scene 5.*

We wound our modesty, and make foul the clear-
ings of our deservings, when of ourselves we publish
them.

ALL'S WELL THAT ENDS WELL, *Act i. Scene 3.*

SIMPLICITY OF A CHARITABLE SPIRIT.

(Charity) thinketh no evil. 1 COR. xiii. 5.

Whose nature is so far from doing harms,
That he suspects none.

KING LEAR, *Act i. Scene 2.*

RESISTANCE OF SIN.

Resist the devil, and he will flee from you.¹

JAMES iv. 7.

That monster, custom, who all sense doth eat,
Of habit's devil, is angel yet in this—
That to the use of actions fair and good
He likewise gives a frock or livery,
That aptly is put on. Refrain to-night :
And that shall lend a kind of easiness
To the next abstinence : the next more easy ;
For use almost can change the stamp of nature,

¹ Eph. iv. 27 ; 1 Pet. v. 8, 9 ; Eph. vi. 11.

And master the devil, or throw him out
With wondrous potency.

HAMLET, *Act III. Scene 4.*

A SPECIAL PROVIDENCE.

Behold the fowls of the air : for they sow not,
neither do they reap, nor gather into barns ; yet your
heavenly Father feedeth them.¹ MATT. vi. 26.

Are not two sparrows sold for a farthing ? and one
of them shall not fall on the ground without your
Father. MATT. x. 29.

Who provideth for the raven his food ?²

JOB xxxviii. 41.

There is a special providence in the fall of a sparrow.

HAMLET, *Act V. Scene 2.*

He that doth the ravens feed,
Yea, providently caters for the sparrow,
Be comfort to my age !

AS YOU LIKE IT, *Act II. Scene 3.*

DECEIT.

The words of his mouth were smoother than butter,
but war was in his heart : his words were softer than
oil, yet were they drawn swords.³ Ps. lv. 21.

¹ Luke xii. 24.

² Ps. cxlvii. 8, 9 ; Ps. civ. 27.

³ Matt. xxvi. 49 ; Prov. xii. 18.

Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief is in their hearts.

Ps. xxviii. 3.

They bless with their mouth, but they curse inwardly.

Ps. lxi. 4.

Some that smile have in their hearts, I fear,
Millions of mischief.

JULIUS CÆSAR, *Act IV. Scene 1.*

Ah, that deceit should steal such gentle shapes,
And with a virtuous visor hide deep vice!

KING RICHARD III., *Act II. Scene 2.*

My tables—meet it is I set it down,
That one may smile, and smile, and be a villain.

HAMLET, *Act I. Scene 5.*

Thou art like the harpy,
Which, to betray, doth, with thine angel's face,
Seize with thine eagle's talons.

PERICLES, PRINCE OF TYRE, *Act IV. Scene 4.*

The devil can cite Scripture for his purpose.
An evil soul producing holy witness
Is like a villain with a smiling cheek;
A goodly apple rotten at the heart;
O, what a goodly outside falsehood hath!

MERCHANT OF VENICE, *Act I. Scene 3.*

PENITENCE SHOULD SATISFY ALL.

If thy brother shall trespass against thee, go and tell him his fault between thee and him alone : if he shall hear thee, thou hast gained thy brother.¹

MATT. xviii. 15.

If thy brother trespass against thee, rebuke him ; and if he repent, forgive him.²

LUKE xvii. 3.

Who by repentance is not satisfied
Is nor of heaven, nor earth ; for these are pleased ;
By penitence the Eternal's wrath's appeased.

TWO GENTLEMEN OF VERONA, *Act v. Scene 4.*

Not to relent is beastly, savage, devilish.

KING HENRY VIII., *Act i. Scene 4.*

OATHS.

Swear not at all. But let your communication be,
Yea, yea ; Nay, nay : for whatsoever is more than
these cometh of evil.

MATT. v. 34, 37.

But above all things, my brethren, swear not ; but
let your yea be yea ; and your nay, nay ; lest ye fall
into condemnation.

JAMES v. 12.

'Tis not the many oaths that make the truth ;
But the plain single vow, that is vow'd true.
ALL'S WELL THAT ENDS WELL, *Act iv. Scene 2.*

¹ Luke xix. 17.

² Ps. cxli. 5 ; James v. 20.

What other oath,
 Than honesty to honesty engag'd,
 That this shall be, or we will fall for it ?
 Swear priests, and cowards, and men catelous,
 Old feeble carrions, and such suffering souls
 That welcome wrongs ; unto bad causes swear
 Such creatures as men doubt : but do not stain
 The even virtue of our enterprise,
 Nor the insuppressive metal of our spirits,
 To think that, or our cause, or our performance,
 Did need an oath.

JULIUS CÆSAR, *Act II. Scene 1.*

I'll take thy word for faith, not ask thine oath ;
 Who shuns not to break one, will sure crack both.

PERICLES, PRINCE OF TYRE, *Act I. Scene 2.*

SATANIC SUBTLETY.

Satan himself is transformed into an angel of light.¹
 2 Cor. xi. 14.

Now the serpent was more subtle than any beast of
 the field which the Lord God had made.²

GEN. iii. 1.

That old serpent, called the Devil, and Satan, which
 deceiveth the whole world.

REV. xii. 9.

Devils soonest tempt, resembling spirits of light.
 LOVE'S LABOUR'S LOST, *Act IV. Scene 3.*

The devil hath power
 To assume a pleasing shape.

HAMLET, *Act II. Scene 2.*

¹ Job ii. 1.

² 2 Cor. xi. 3.

When devils will their blackest sins put on,
They do suggest at first with heavenly shows.

TIMON OF ATHENS, *Act II. Scene 3.*

O cunning enemy, that, to catch a saint,
With saints dost bate thy hook ! Most dangerous
Is that temptation, that doth goad us on
To sin in loving virtue.

MEASURE FOR MEASURE, *Act II. Scene 2.*

Oftentimes, to win us to our harm,
The instruments of darkness tell us truths ;
Win us with honest trifles, to betray us
In deepest consequence.

MACBETH, *Act I. Scene 3.*

O what authority and show of truth
Can cunning sin cover itself withal !

MUCH ADO ABOUT NOTHING, *Act IV. Scene 1.*

Let's write good angel on the devil's horn,
'Tis not the devil's crest.

MEASURE FOR MEASURE, *Act II. Scene 4.*

THE DEVIL QUOTING SCRIPTURE.

And [the devil] saith unto him, If thou be the Son of God, cast thyself down : for it is written, He shall give his angels charge concerning thee ; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. MATT. iv. 6.

But then I sigh, and, with a piece of Scripture,
Tell them, that God bids us do good for evil :

And thus I clothe my naked villainy
With old odd ends, stolen forth of holy writ ;
And seem a saint, when most I play the devil.

KING RICHARD III., *Act I. Scene 3.*

In religion,
What damned error, but some sober brow
Will bless it, and approve it with a text,
Hiding the grossness with fair ornament.

MERCHANT OF VENICE, *Act III. Scene 2.*

IDOLATRY.

They worship the work of their own hands, that
which their own fingers have made.¹ ISA. ii. 8.

For health, he calleth upon that which is weak ;
for life, prayeth to that which is dead ; for aid,
humbly beseecheth that which hath least means to
help ; and for a good journey he asketh of that which
cannot set a foot forward ; and for gaining and getting,
and for good success of his hands, asketh ability to
do of him that is most unable to do anything.

WISDOM xiii. 18, 19.

'Tis mad idolatry
To make the service greater than the god.
TROILUS AND CRESSIDA, *Act II. Scene 2.*

TEMPTATION TO BE AVOIDED.

Watch and pray, that ye enter not into temptation.²
MATT. xxvi. 41.

¹ Hosea viii. 6.

² 1 Pet. v. 8 ; Eph. vi. 18.

Abstain from all appearance of evil.¹

1 THESS. v. 22.

Jesus answered and said, Get thee behind me,
Satan.

LUKE iv. 8.

Enter not into the path of the wicked, and go not
in the way of evil men. Avoid it, pass not by it,
turn from it, and pass away.²

PROV. iv. 14, 15.

My son, if sinners entice thee, consent thou not.

PROV. i. 10.

Come out from among them and be ye separate,
saith the Lord, and touch not the unclean thing.

2 COR. vi. 17.

He is no man on whom perfections wait,
That, knowing sin within, will touch the gate.

PERICLES, PRINCE OF TYRE, *Act I. Scene 1.*

Lie in the lap of sin, and not mean harm !
It is hypocrisy against the devil ;
They that mean virtuously, and yet do so,
The devil their virtue tempts, and they tempt heaven.

OTHELLO, *Act IV. Scene 1.*

Satan, avoid ! I charge thee, tempt me not !

COMEDY OF ERRORS, *Act IV. Scene 3.*

'Tis not for gravity to play at cherry-pit with
Satan.

TWELFTH NIGHT, *Act III. Scene 4.*

Do not give dalliance
Too much the rein ; the strongest oaths are straw
To the fire i' the blood.

TEMPEST, *Act IV. Scene 1.*

¹ Rom. xiv. 21.

² Ps. i. 1, 2 ; Eph. v. 11.

Sometimes we are devils to ourselves,
 When we will tempt the frailty of our powers,
 Presuming on their changeful potency.

TROILUS AND CRESSIDA, *Act IV. Scene 4.*

THE DANGER OF AN UNGOVERNED TONGUE.

The wicked is snared by the transgression of his
 lips.¹ PROV. xii. 13.

The lips of a fool shall swallow up himself.²
 ECCLES. x. 12.

Whoso keepeth his mouth and his tongue, keepeth
 his soul from troubles.³ PROV. xxi. 23.

Many a man's tongue shakes out his master's un-
 doing.

ALL'S WELL THAT ENDS WELL, *Act II. Scene 4.*

¹ 2 Sam. 1. 2-16 ; Dan. vi. 7, 8, 24.

² Luke xix. 22 ; Job xv. 6.

³ Eccles. xx. 6.



SHAKSPEARE'S ALLUSIONS

TO

SCRIPTURE CHARACTERS, INCIDENTS,
ETC.

IN THE NEW TESTAMENT.

He alludes to *Herod*, in *Henry V.*, act iii. sc. 3 ; in *Antony and Cleopatra*, act i. sc. 2 ; twice in act iii. sc. 3, of the same play ; also in act iii. sc. 6, and act iv. sc. 6 ; and in *Hamlet*, act iii. sc. 2.

To *Pilate*, in *King Richard II.*, act iv. sc. 1 ; and *King Richard III.*, act i. sc. 4.

To *Judas*, in *Love's Labour's Lost*, act v. sc. 2 ; *As You Like It*, act iii. sc. 4 ; *King Richard II.*, act iii. sc. 2, and act iv. sc. 1 ; and in *King Henry VI.* (3d part), act v. sc. 7.

To *Barabbas*, in the *Merchant of Venice*, act iv. sc. 1.

To the *Parable of the Rich Man and Lazarus*, in *King Richard II.*, act iv. sc. 1 ; in *King Henry IV.* (1st part), act iv. sc. 2, and act iii. sc. 3 of the same play.

- To the *Parable of the Prodigal Son*, in the *Merry Wives of Windsor*, act iv. sc. 5 ; in the *Comedy of Errors*, act iv. sc. 3 ; in *King Henry IV.* (1st part), act iv. sc. 2 ; in *As You Like It*, act i. sc. 1 ; and in the *Two Gentlemen of Verona*, act ii. sc. 3.
- To the *Legion of Devils*, in *Twelfth Night*, act iii. sc. 4 ; and in the *Merchant of Venice*, act i. sc. 3.
- To *Golgotha*, in *Macbeth*, act i. sc. 2 ; and in *King Richard II.*, act iv. sc. 1.

IN THE OLD TESTAMENT.

- He alludes to *Adam*, twice in *Much Ado about Nothing*, act ii. sc. 1 ; in *Love's Labour's Lost*, act iv. sc. 2 ; in *As You Like It*, act ii. sc. 1 ; in the *Comedy of Errors*, act iv. sc. 3 ; in *King Henry IV.* (1st part), act iii. sc. 3 ; in *King Henry V.*, act i. sc. 1 ; in *King Henry VI.* (2d part), act iv. sc. 2 ; and twice in *Hamlet*, act v. sc. 1.
- To *Adam* and *Eve*, in *Love's Labour's Lost*, act v. sc. 2 ; and in *King Richard II.*, act iii. sc. 4.
- To *Eve*, in *Two Gentlemen of Verona*, act iii. sc. 1 ; *Merry Wives of Windsor*, act iv. sc. 2 ; *Twelfth Night*, act i. sc. 5 ; and in *Love's Labour's Lost*, act i. sc. 1.
- To *Cain*, in *Love's Labour's Lost*, act iv. sc. 2 ; *King John*, act iii. sc. 4 ; *King Richard II.*, act v. sc. 6 ; *King Henry IV.* (2d part), act i. sc. 1 ; *King Henry VI.* (1st part), act i. sc. 3 ; *Hamlet*, act v. sc. 1.
- To *Abel*, in *King Richard II.*, act i. sc. 1 ; and in *King Henry VI.* (1st part), act i. sc. 3.

- To *Abraham*, twice in the Merchant of Venice, act i. sc. 8.
- To *Jacob*, five times in the Merchant of Venice, act i. sc. 3 ; and once in act ii. sc. 5, of the same play.
- To *Japheth*, in King Henry IV. (2d part), act ii. sc. 2.
- To *Hagar*, in the Merchant of Venice, act ii. sc. 5.
- To *Laban*, twice in the Merchant of Venice, act i. sc. 3.
- To *Noah*, in Twelfth Night, act iii. sc. 2.
- To the *Flood*, in the Comedy of Errors, act iii. sc. 2.
- To the *beasts entering the ark*, in As You Like It, act v. sc. 4.
- To *Pharaoh's soldiers*, in Much Ado about Nothing, act iii. sc. 3.
- To *Pharaoh's lean kine*, King Henry IV. (1st part), act ii. sc. 4.
- To the *manner of Sisera's death*, in the Tempest, act iii. sc. 2.
- To *Job*, in King Henry IV. (2d part), act i. sc. 2.
- To *Job and his wife*, in Merry Wives of Windsor, act v. sc. 5.
- To *Daniel*, in the Merchant of Venice, act iv. sc. 1.
- To *Nebuchadnezzar*, in All's Well that Ends Well, act iv. sc. 5.
- To *Samson* in Love's Labour's Lost, act i. sc. 2.
- To *Samson and Goliath*, in King Henry VI. (1st part), act i. sc. 2.
- To *Goliath*, in the Merry Wives of Windsor, act v. sc. 1.
- To *Deborah* (the prophetess), in King Henry VI. (1st part), act i. sc. 3.
- To *Jezebel*, in Twelfth Night, act ii. sc. 5.
- To *Jephthah*, in Hamlet, act ii. sc. 2 ; and in King Henry VI. (2d part,) act iii. sc. 2.

To *David*, in King Henry IV. (2d part), act iii. sc. 2.

To *Ahithophel*, in King Henry IV. (2d part,) act i. sc. 2.

To *Solomon*, in Love's Labour's Lost, act i. sc. 2, and act iv. sc. 3.

To the *Queen of Sheba*, in King Henry VIII., act v. sc. 4.



INDEX.

- ACCOUNTABILITY to God, 24.
Activity, a necessary condition of true enjoyment, 61.
Adversity, compensations of, 1; friends forsake in, 43.
Affliction, blessed uses of, 4.
Ambition, fall of, 7.
Associates, influence of, 9.
Avarice, unprofitableness of, 78.
- BACON, biblical tone of his writings, vi.
Body, over-carefulness of the, censured, 11.
Burns, Robert, x.
- CHARITABLE spirit, simplicity of a, 100.
Charity, 17, 100.
Christ the Redeemer, 2.
Compensations of adversity, 1.
Conscience, courage of a good, 19; cowardice of a bad, 19; wretchedness of a bad, 21; blessedness of a good, 23.
Contented life, comforts of a, 25.
Corruption of human nature, 58.
- Curses of men recoil on their own heads, 83.
- DEATH common to all, 30; the end of all earthly troubles, 29; readiness for, 38.
Deceit, 101.
Devotion, hypocrisy in, 96.
Dramatic literature, ix.
- EARLY training, importance of, 32.
Error its own corrective, 33.
Evil can only produce evil, 35.
Evil prayers granted, 12.
Evil recoiling on the evil-doer, 14.
- FACULTIES to be made good use of, 36.
Faithlessness, 40.
Falsehood, 29.
Fault, a single one, sometimes extinguishes all merit, 72.
Forgiveness, 41.
Free-will, 42.
Friend, the rebuke of a true one invaluable, 47.

- Friends, unfaithful, 17; for-
sake in poverty and ad-
versity, 43.
- GENIUS, the moral element in,
x.
- God, fear of honourable, 49;
the widow's friend, 50; his
favours equally distributed,
56; his guidance, 49; his
mercy to us should teach us
mercy, 50.
- Goethe, vii.
- Good for evil, 52.
- Good name, value of a, 91.
- Government under a child, to
be deplored, 17.
- Greatness, troubles of, 25.
- Guilt, universality of, 55.
- HAPPINESS of the righteous,
69.
- Honour, 47.
- Human nature, corruption of,
58.
- Humility, 59.
- Hypocrisy in devotion, 96.
- IDLENESS, dangers of, 72; leads
to poverty, 60.
- Idolatry, 106.
- Immortality, 75.
- Impurity of literature self-
destructive, ix., x.
- Industry inculcated, 62; the
road to wealth and honour,
62.
- Influence of associates, 9.
- Instinct, 75.
- Intemperance, baneful effects
of, 76.
- KINDNESS, the law of, 76.
- LIFE compared to a passing
cloud, 3; comforts of a con-
tented, contrasted with the
troubles of greatness, 25;
brevity of, 79.
- Living for the praise of men
censured, 40.
- Love with a little, makes good
cheer, 59.
- Luxury, dangers of, 8.
- MAMMON, 79.
- Man, foolishness of trusting
in, 81; grandeur of his
nature, 82.
- Marriage tie, sacredness of the,
83.
- Men, living for the praise of,
censured, 40.
- Mercy an attribute of God,
84.
- Milton, biblical tone of his
writings, v.
- Mirth, beneficial effects of, 84.
- Moderation recommended, 85.
- Money, the love of, the root of
all evil, 86.
- Moral conflict, 88.
- Murder cannot be hidden, 28.
- Music, soothing effects of, 89.
- NAME, value of a good, 91.
- OATHS, 103.
- Occupation, no pleasure with-
out it, 61.
- Old age venerable, 92.
- Over-carefulness of the body
censured, 11.
- PARABLE of the Talents, 36.
- Peace-makers, God's blessing
on, 92.
- Penitence should satisfy all,
103.
- Poor, generosity to the, 48.
- Poverty, friends forsake in, 43.
- Practice better than precept,
97.
- Prayer, its comfort in affliction,

- 93 ; sometimes mercifully unanswered, 93 ; for pardon, 93.
- Prayers of the wicked ineffectual, 94.
- Precept at variance with practice, 65.
- Prosperity, dangers of, 53.
- Providence, an overruling, 48 ; a special, 101.
- QUARRELS should be left to God, 95.
- RASH judging reprov'd, 12.
- Rebuke of a friend invaluable, 47.
- Religion, triumph of, in affliction, 96.
- Revealed Truth. See Truth.
- SAFETY of a middle state, 57.
- Satanic subtlety, 104.
- Saving sacrifice, 39.
- Scripture, the devil quoting it, 105.
- Self-examination, duty of, 98.
- Self-government, heroism of, 98.
- Self-praise unseemly, 99.
- Shakspeare, his allusions to Scripture characters in the New Testament, 109 ; in the Old Testament, 110 ; his homage to revealed truth, vi. *et seq.*
- Silence mistaken for wisdom, 6 ; sympathy of, 11.
- Sin breeds sin, 36 ; resistance to, 100.
- Spiritual life, 39 ; blindness, 89.
- TALENTS, parable of the, 36.
- Temptation to be avoided, 107.
- Thankfulness, 38.
- Time, the test of truth, 64 ; the present, only ours, 62.
- Tongue, danger of an ungo-
verned, 108.
- Truth, importance of the testi-
mony of an innate principle
in writers generally to the
value of, vi.
- UNIVERSALITY of guilt, 55.
- Usury, 41.
- WEALTH, dangers of, 53.
- Wealth and honour, industry
the road to, 62.
- Wicked, moral blindness of
the, 66 ; blind to their own
wretchedness, 69 ; cannot
elude God's vengeance, 70 ;
envy of the, 73 ; self-delu-
sion and short-sightedness
of the, 73.
- Widows' friend, 50.
- Wife, a good one, 67 ; a bad
one, 68.
- Wurm, Professor, of Hamburg,
xii.

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